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BIOGRAPHY.

EXTRACTS FROM THE LIFE OF GEORGE WHITEFIELD.

THIS pious and extraordinary minister was born at Gloucester, December 16, 1714. His father who was bred to the wine-trade at Bristol, removed from thence to Gloucester, and kept an inn. He had six sons and one daughter. Of the sons George was the youngest, who was only two years old when his father died; and he was brought up with great tenderness by his mother.

When he was between twelve and fifteen, he had made some progress in classical learning; and, we are told, that even then his eloquence began to appear in some puerile compositions written for the amusement of his school-fellows. But his rising genius was deprived of the usual means of improvement, through the decrease of his mother's trade; and he was obliged to assist her in carrying on the business of the inn. His turn of mind, however, though depressed, could not be extinguished; and in this very unfavourable situation, we are told, that he composed several sermons, and that the impressions of religion were very strong upon him. When he was about seventeen, he received the sacrament, and employed as much of his time as he could in prayer and reading, in fasting and meditation, and in all those devout exercises, which are the food and the delight at once of every religious mind.

About eighteen, he entered at Pembroke-College in Oxford, where he continued three years. At twenty-one, he was sent for by Dr. Benson, bishop of Gloucester, who told him, "That though he had purposed to ordain none under three-and-twenty, yet he should reckon it his duty to ordain him whenever he applied. Upon which, at the earnest persuasion of his friends, he

prepared for taking orders. His behaviour on this occasion was very exemplary. He first studied the thirty-nine articles, that he might be satisfied of their being agreeable to scripture. Then, he examined himself by the qualifications of a minister mentioned in the New Testament, and by the questions that he knew were to be put to him at his ordination. On the Saturday, he was much in prayer for himself and those who were to be ordained with him. On the morning of his ordination, (which was at Gloucester, Sunday, June 20, 1736) he rose early, and again read, with prayer, St. Paul's epistles to Timothy, and, after his ordination, went to the Lord's table.

On the Sunday afterward she preached a sermon in the church, where he was baptized, to a very crowded auditory, on *the necessity and benefit of religious society*. His own remark upon this was; "Last Sunday in the afternoon, I preached my first sermon in the church where I was baptized, and also first received the sacrament of the Lord's supper. Curiosity drew a large congregation together. The sight, at first, a little awed me. But I was comforted with a heart-felt sense of the divine presence: and soon found the advantage of having been accustomed to public speaking, when a boy at school; and of exhorting and teaching the prisoners, and poor people at their private houses, whilst at the university. By these means, I was kept from being daunted over much. As I proceeded, I perceived the fire kindled, till at last, though so young, and amidst a crowd of those who knew me in my childish days, I trust, I was enabled to speak with some degree of gospel authority. Some few mocked; but most for the present seemed struck: and I have since heard, that a complaint had been made to the bishop, that I drove fifteen mad, the first sermon. The worthy prelate, as I am informed, wished that the madness might not be forgotten, before next Sunday."

The week following, he returned to Oxford, and took his bachelor's degree. And here he found full employment in taking care of the prisoners and the poor. But it was not long before he was invited to London. While he remained here letters came from the Messrs. Wesleys and Ingham, in Georgia, which made him long to go and help them. But not seeing his call clear, at the appointed time he returned to his little charge at Oxford. He now divided the day into three parts, allotting eight hours for sleep and meals, eight for study and retirement, and eight for reading prayers, catechizing, and visiting the people. Yet his mind still ran on going abroad. And now, in January, 1737, being fully convinced he was called of God thereto, he set

all things in order, and went down to take leave of his friends in Gloucester. It was in this journey that God began to bless his ministry in an uncommon manner. Wherever he preached, amazing multitudes of hearers flocked together, in Gloucester, in Stone-house, in Bath, and in Bristol; so that the heat of the churches was scarce supportable. And the impressions made on the minds of many were no less extraordinary. After his return to London, while he was detained by general Oglethorpe, from week to week, and from month to month, it pleased God to bless his word still more. And he was indefatigable in his labour: generally on Sunday he preached four times, to exceeding large auditories; besides reading prayers twice or thrice, and walking to and fro ten or twelve miles.

As his popularity increased, opposition increased proportionably. Nor was he without opposition even from some of his friends. But under these discouragements, he had great comfort in meeting every evening with a band of religious intimates, to spend an hour in prayer, for the advancement of the gospel, and for all their acquaintance, so far as they knew their circumstances. In this he had uncommon satisfaction. Once he spent a whole night with them in prayer and praise; and sometimes at midnight, after he had been quite wearied with the labours of the day, he found his strength renewed in this excercise, which made him compose his sermon *upon intercession*. The nearer the time of his embarkation approached, the more affectionate and eager the people grew. Thousands and thousands of prayers were put up for him. They would run and stop him in the alleys of the churches, and follow him with wishful looks. But above all, it was hardest for him to part with his weeping friends at St. Dunstan's, where he helped to administer the sacrament to them, after spending the night before in prayer: this parting was to him almost insupportable.

On December the 28th, he left London, and from Sunday, May 7th, 1738, till the latter end of August following, he made full proof of his ministry in Georgia, particularly at Savannah. It was now that he observed the deplorable condition of many children here; and now the first thought entered his mind of founding an orphan-house; for which he determined to raise contributions in England, if God should give him a safe return thither. In December following after a perilous passage by Ireland he did return to London: and on Sunday, January the 14th, 1739, he was ordained priest by his friend bishop Benson at Christ-Church, Oxford. The next day he came to London again; and on Sunday the 21st preached twice. But though the churches

were large, and crouded exceedingly, yet many hundreds stood in the church-yards, and hundreds more returned home. This put him upon the first thought of preaching in the open air. But when he mentioned it to some of his friends, they judged it to be mere madness. So he did not carry it into execution, till after he had left London. It was on Wednesday, February 21, that, finding all the church doors to be shut against him in Bristol, (besides that no church was able to contain one half of the congregation) at three in the afternoon, he went to Kingswood, and preached abroad, to near two thousand people. The colliers, he had heard, were very rude, and very numerous; so uncultivated, that nobody cared to go among them; neither had they any place of worship; and often, when provoked, they were a terror to the whole city of Bristol. He therefore looked upon the civilizing of these people, and much more, the bringing of them to the profession and practice of christianity, as a matter of great importance. "I thought (says he) it might be doing the service of my Creator, who had a mountain for his pulpit, and the heavens for his sounding board; and who, when his gospel was refused by the Jews, sent his servants into the highways and hedges." After much prayer, and many struggles with himself, he one day went to Hannam Mount, and, standing upon a hill, began to preach to about a hundred colliers, upon Matth. v. 1, 2, 3. This soon took air. At the second and third time the numbers greatly increased, till the congregation, at a moderate computation, amounted to near twenty thousand. But with what gladness and eagerness, many of these despised outcasts, who had never been in a church in their lives, received the word, is above description. "Having (as he writes) no righteousness of their own to renounce, they were glad to hear of a Jesus who was a friend to publicans, and came not to call the righteous, but sinners to repentance. The first discovery of their being affected, was to see the white gutters made by their tears, which plentifully fell down their black cheeks, as they came out of their coal pits. Hundreds and hundreds of them were soon brought under deep convictions, which (as the event proved) happily ended in a sound and thorough conversion. The change was visible to all, though numbers chose to impute it to any thing, rather than the finger of God. As the scene was quite new, and I had just began to be an extempore preacher, it often occasioned many inward conflicts. Sometimes, when twenty thousand people were before me, I had not, in my own apprehension, a word to say, either to God or them. But I was never totally de-

serted, and frequently (for to deny it would be lying against God) so assisted, that I knew by happy experience, what our Lord meant by saying, *out of his belly shall flow rivers of living water.* The open firmament above me, the prospect of the adjacent fields with the sight of thousands and thousands, some in coaches, some on horseback, and some in the trees, and at times all affected and drenched in tears together, to which sometimes was added the solemnity of the approaching evening, was almost too much for, and quite overcame me."

Besides the colliers, and thousands from neighbouring villages, persons of all ranks flocked daily out of Bristol. And he was soon invited to preach, by some of the better sort, in a large bowling-green in the city itself. Many indeed sneered, to see a stripling, with a gown, mount a table, upon what they called unconsecrated ground. And for once, or twice, it excited the contempt and laughter of the higher rank, who formerly were his admirers, when he preached in the churches. But God enabled him to stand the laugh, and to preach the gospel of Christ with earnestness and constancy; and was pleased to attend it with his blessing.

On Sunday, April 29, he preached the first time in Moorfields, and on Kennington-Common. Opportunities of preaching in a more regular way being now denied him, and his preaching in the fields being attended with a remarkable blessing, he judged it his duty to go on in this practice, and ventured the following Sunday into Moorfields. Public notice having been given, and the thing being new and singular, upon coming out of the coach, he found an incredible number of people assembled. Many had told him, that he should never come again out of that place alive. He went in, however, between two of his friends, who by the pressure of the crowd, were soon parted entirely from him, and were obliged to leave him to the mercy of the rabble. But these, instead of hurting him, formed a lane for him, and carried him along to the middle of the fields, (where a table had been placed, which was broken in pieces by the crowd) and afterwards back again to the wall that then parted the upper and lower Moorfields; from whence he preached without molestation, to an exceeding great multitude in the lower fields. Finding such encouragement, he went that same evening to Kennington-Common, a large open place, near three miles distant from London, where he preached to a vast multitude, who were all attention, and behaved with as much regularity and quietness, as if they had been in a church.

At length, on August the 14th, 1739, he embarked for America, where he spent sixteen months, during which time he travelled through a great part of the country, every where preaching to incredible multitudes, who flocked to hear him, among whom were abundance of negroes. In all places the greater part of the hearers were affected to an amazing degree. Many were deeply convinced of their lost state; many truly converted to God.

Of his travels from Rhode-Island, and through a part of the state of Massachusetts, Connecticut, New-York, New-Jersey, Pennsylvania, through Philadelphia, Maryland and the Carolinas, Mr. Whitefield remarks, " It is now the 75th day, since I arrived at Rhode-Island. My body was then weak, but the Lord has much renewed its strength. I have been enabled to preach, I think, an hundred and seventy-five times in public, besides exhorting frequently in private. I have travelled upwards of eight hundred miles, and gotten upwards of seven hundred pounds sterling in goods, provisions, and money, for the Georgia orphans. Never did I perform my journeys with so little fatigue, or see such a continuance of the divine presence in the congregations to whom I have preached. Praise the Lord, O my soul."

On the 16th of January, 1741, Mr. Whitefield again sailed for England. He soon after visited Scotland and continued preaching there about three months. At length, after having gone through evil report and good report he left Edinburgh in October, 1741, and travelled to Abergavenny in Wales, where, in consequence of a former resolution, he married Mrs. James, a widow lady of that place. From thence he went to Bristol where he preached twice a day with his usual success. After various excursions into the country, he went to London in the spring of the year 1742, and now ventured to take a very extraordinary step. It had been the custom for many years past, in the holiday seasons, to erects booths in Moorfields, for mountebanks, players, puppet-shows, &c. which were attended from morning till night, by innumerable multitudes of the lower sort of people. He formed a resolution to preach the gospel among them; and executed it.

On Whitmonday, at six o'clock in the morning, attended by a large congregation of praying people, he began. Thousands, who were waiting there, gaping for their usual diversions, all flocked round him. His text was John iii. 14. They gazed, they listened, they wept: and many seemed to be stung with deep conviction for their past sins. All was hushed and solemn.

"Being thus encouraged, (says he) I ventured out at noon, when the fields were quite full; and could scarce help smiling, to see thousands, when a merry-andrew was trumpeting to them, upon observing me mount a stand on the other side of the field, deserting him, till not so much as one was left behind, but all flocked to hear the gospel. But this, together with a complaint that they had taken near twenty or thirty pounds less that day than usual, so enraged the owners of the booths, that when I came to preach a third time in the evening, in the midst of the sermon, a merry-andrew got up upon a man's shoulders, and advancing near the pulpit, attempted to slash me with a long heavy whip several times. Soon afterwards they got a recruiting serjeant, with his drum, &c. to pass through the congregation. But I desired the people to make way for the king's officer, which was quietly done. Finding these efforts to fail, a large body, quite on the opposite side, assembled together, and having got a great pole for their standard, advanced with sound of drum, in a very threatening manner, till they came near the skirts of the congregation. Uncommon courage was given both to preacher and hearers. I prayed for support and deliverance, and was heard. For just as they approached us with looks full of resentment, I know not by what accident, they quarrelled among themselves, threw down their staff, and went their way, leaving, however, many of their company behind, who, before we had done, I trust were brought over to join the besieged party. I think I continued in praying, preaching, and singing, (for the noise was too great at times to preach) about three hours. We then retired to the tabernacle, where thousands flocked. We were determined to pray down the booths; but, blessed be God, more substantial work was done. At a moderate computation, I received (I believe) a thousand notes from persons under conviction; and soon after, upwards of three hundred were received into the society in one day. Some I married, that had lived together without marriage. One man had exchanged his wife for another and given fourteen shillings in exchange. Numbers, that seemed as it were to have been bred up for *Tyburn*, were at that time plucked as firebrands out of the burning."

Soon after these transactions, he embarked a second time for Scotland, and arrived at Leith, on the 3d of June, 1742. When he was at Edinburgh, he received accounts that the Spaniards had landed in Georgia. Upon this occasion he wrote to Mr. Habersham; "I am glad my dear family is removed to Mr. Bryan's, and rejoice that our glorious God had raised him and his brother

up, to be such friends in time of need. My thoughts have been variously exercised, but my heart kept stedfast and joyful in the Lord of all lords, whose mercy endureth for ever. I long to be with you, and methinks could willingly be found at the head of you kneeling and praying, though a Spaniard's sword should be put to my throat. But alas, I know not how I should behave, if put to the trial: only we have a promise, that as our day is, so our strength shall be. The thoughts of divine love carry me above every thing. My dear friend, the Spaniards cannot rob us of this; nor can men or devils. I humbly hope that I shall shortly hear of the spiritual and temporal welfare of you all."

During the period from this time till 1769, Mr. Whitefield often preached in every city in England and Scotland, and in most of the villages. He visited Ireland and several places on the continent of Europe, and some parts of the West-Indies. He also made five more visits to America, and more than once travelled through all the states. He every where preached to crowded assemblies with his usual success and opposition.

At length, on the beginning of September, 1769, Mr Whitefield embarked for the seventh and last time for America. Here he spent his last efforts for the promulgation of the gospel, and at length departed this life, in a fit of the asthma, at Newbury-Port, in New-England, on the 30th of September, 1770, where his remains were deposited. He was not full fifty-six at the time of his death; but thirty-four years however of that time he had spent in the ministry.

SERIES OF LIVES.

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LIFE OF CLEMENS ROMANUS.

THERE is a general analogy between the operations of nature and of grace, for, as in the former, one species is shaded off into another, so that the gradation is sometimes hardly perceptible, so, in the latter, the first miraculous effusion of the spirit was closed by no abrupt and violent termination, but passed on by a gentle transition to its more ordinary though still powerful work. The apostles are to be regarded as a singular order in the church: in point of inspiration and of miraculous powers it is not, perhaps, too much to say, that they had no successors; for neither was the conduct of those who followed them, regulated by directions from heaven equally specific, and their preaching ordinarily at-

tended with the same attestations from above, nor were their writings dictated by the same unerring spirit of wisdom and truth; yet there appears to have been, at least there was once understood to have been, something like a connecting link between these two situations of the Church.

Of Clemens, afterwards Bishop of Rome, who received that singular attestation that his name was written in the Book of Life, we learn from the same authority that he was the companion and fellow-labourer of St. Paul; and his first Epistle to the Corinthians, probably the only genuine composition of his hand which hath come to modern time, was anciently admitted into the canon of scripture. The parentage and country of this holy man are alike unknown: the language, however, and style of his epistle lead us to conclude that he was a native Greek. The labours which he underwent, and the countries which he traversed, can only be conjectured from his connexion with the indefatigable apostle of the Gentiles, and of his later history nothing more has been recorded, than that he was ordained bishop of Rome, according to some accounts immediately after St. Peter, but more probably with the intervention of Anacletus. The precise time and manner of his death are equally uncertain with his birth, for what is called the martyrdom of Clemens, in which these and many other circumstances concerning him have been very confidently told, is a modern fabrication of some idle and superstitious Greek, and no authentic or even ancient acts of his martyrdom exist.

In such a penury of facts with respect to this apostolical man, it is happy, however, for the Church of Christ, that, what is of much more importance, his temper, opinions, and principles, may now be learned from himself: for his first Epistle to the Church of Corinth, which had been cited by Irenæus, Clemens of Alexandria, and Origen, and of the genuineness of which no doubts were entertained by antiquity, after being inquired for in vain from the revival of letters, was retrieved by the learned Patrick Young, from a manuscript supposed to be as old as the first Council of Nice, and printed at Oxford A. D. 1633.

The antiquity and authority of this work, the importance of the doctrines it contains, and their peculiar suitableness to the divided state of the church in the present day, all entitle it to an abstract, to which the remainder of this article will therefore be devoted.

The Church of God which is at Rome, to the Church which is at Corinth, called and sanctified by the will of God through Jesus Christ, grace and peace be multiplied.

Our own distresses, beloved brethern, have prevented us for a season from attending to your inquiries, and to an horrible and wicked schism which hath taken place among you, unworthy of the elect of God. This flame appears to have been kindled by a few rash and presumptuous men, who have brought a great scandal upon your church, and caused the venerable name, to which you had attained among christians, to be much traduced. For whoever conversed with you or had any intercourse among you, without admiring your faith, which was productive of every other grace, your simplicity, piety, hospitality, knowledge, and impartial uprightness? Walking in the commandments of God, subject and submissive to your "rulers,"* and giving due honour to the Presbyters, ye taught the young moderation and reverence to their superiors; ye required of women to walk in all holy and chaste conversation, to love their husbands in all dutiful subjections, to attend to their domestic concerns in all gravity, and to be modest in their whole conversation; for then ye were all humble-minded, more disposed to obey than govern, to give than to receive, contented with the gifts of God,† diligently hearkening to his word, and having his sufferings continually before your eyes: thus a blessed peace was multiplied upon you, an insatiable desire of well-doing was excited, and an abundant measure of the Holy Ghost was poured out upon you all. Day and night was your solicitude awake for the whole brotherhood, that through mercy and a good conscience the whole number of the elect might be saved. Seditions and schisms were an abomination in your eyes. Ye mourned over the failings of your brethren, regarded their infirmities as your own, repented not of any good work, did every thing in the fear of God, and manifested his commandments written upon the tables of your hearts.

But worldly prosperity and honour increased. The scripture was fulfilled, which saith, "Jeshurun waxed fat and kicked:" and hence came envyings, discord, tumults, and persecution. The mean rose up against the honourable, the foolish against the wise, the young against the aged: now, therefore, righteousness

* Προηγουμενοις.

† The literal meaning and construction of the sentence is here preserved, because a most important conclusion may be derived from the expression παθηματα του Θεου.

and peace are fled, the fear of God is cast away, faith is become blind; no one walketh any longer in the fear of God, or labours to conform himself to the example of Christ, but every one gives himself up to his own corruptions and lusts, to pride and envy, by which sin entered into the world. Remember what is written of Cain. Ye perceive, brethren, that wrath and envy produced the slaughter of a brother; by the same evil passions was Joseph brought nigh unto death, and reduced to slavery; by the same was Moses driven from the face of Pharaoh, and from the presence of his own people; by the same were Dathan and Abiram cast down quick into hell, because they rebelled against Moses the servant of God.

But not to insist on ancient examples: it was by strife and envy* that the blessed apostles were persecuted unto death; that Peter, after many trials, having received the crown of martyrdom, departed unto glory; that Paul, at length, received the reward of his patience after having been seven times in chains, been beaten and stoned, after having taught the world righteousness from the east to the extremity of the west.

To these are to be added a great multitude of the elect, who having lived the life of faith, and after having endured many insults, and undergone many torments through envy, have been brought to exhibit a glorious example in their deaths.

These things, brethren, we write not only for your admonition but our own, knowing that we ourselves are now running the same race, and engaged in the same conflict. Let us, therefore, leave these vain and hurtful contests, and return to the rule of our high and holy calling; let us regard what is good and acceptable in the sight of him who made us; let us fix our eyes upon the blood of Christ, and endeavour to discern how precious, in the sight of God, is that blood, which having been shed for our salvation hath purchased the grace of repentance for the whole world.†

Let us look back upon former ages even to the beginning, and learn by many examples, that the Lord never denied a place for repentance to those who desired to be converted, and to re-

* Does not the general tenor of the argument seem to imply a fact which has been recorded by no historian, that the sufferings and deaths of the two apostles were, in part at least, occasioned by divisions in the church, and that probably they were betrayed by false brethren of the adverse party?

† This is literally rendered, as it conveys a very great truth, that repentance itself is only rendered available through the blood of Christ.

turn to him. Noe preached repentance, and as many as believed his words were saved. Jonah foretold the destruction of Nineveh, but the people of the city repented of their sins, appeased the wrath of God by their supplications, and, though strangers to him, were delivered.

They only have Christ, who think humbly of themselves, not those who exalt themselves over his fold. Christ himself, the sceptre of the majesty of God, came not in pomp and haughtiness, but was clothed with humility.

Let us be imitators of those who walked in sheep skins and goat skins, preaching the coming of Christ;* we mean Elias, Elisha, and Ezechiel, whose praise is in the scriptures. Abraham was called the friend of God, yet when he regarded the divine glory he cried in humility, "I am dust and ashes." Job was called a just and blameless man, yet he accuseth himself, saying, "No man is free from pollution, though his life be but a day." Moses was faithful in all his house, and though highly honoured of God magnified not himself; but when the voice spake unto him out of the bush, he said, "Who am I that thou sendest me?"

These examples of humility have been written not only for the improvement of former ages but of our own: with these, therefore, before our eyes, let us direct all our views to that peace with which we set out; above all let us contemplate the conduct of the great Creator himself, his gentleness and long-suffering, remembering that he is kind, and easy to be entreated towards all his creatures.

But he is also a God of order: the heavenly bodies at first impelled by his hand are subject unto him in peace: day and night perform their stated revolutions without encroaching on one another: the earth, according to his will, yields in due season an abundant supply of nutriment for men and beasts, not contending with him nor struggling to change the times and laws which he hath appointed unto it. The ocean, circumscribed by his power, breaks not the bounds which he hath prescribed, but obeys the word of its Maker "Hitherto shalt thou go and no farther." Spring and summer, autumn and winter, succeed each other in peace. The fountains flow uninterrupted for the use of man. The inferior tribes of animals live in harmony with their own kind, fulfilling the law of their nature. All these works of the great author of the universe are constituted in peace and harmony.

Let them not, beloved brethren, be turned to our condemna-

* This shows in what sense the first christians undersood Heb. xi. 37.

tion. " The spirit of God is a lantern that searcheth the hearts." Let us dread, therefore, to revolt from his obedience. Let us be willing to offend foolish and vain glorious men rather than God. Let us reverence our " rulers," honour our elders (presbyters), and discipline the young in the fear of God. Let us form our wives to that which is good; to chastity, simplicity of manners, gentleness and government of the tongue, and let them not direct their charity by their inclination, but by an impartial regard to all who truly fear God. Let our children be taught in the school of Christ, learn what is true humility towards God, and what that holy and reverend fear of him, which saveth all that walk with him in a pure heart; for he is the searcher of hearts and guide of the counsels of men. He gives his holy spirit, and when he willeth takes it away. By this spirit he speaketh unto us. Come, my sons, hearken unto me, and I will teach you the fear of the Lord: what man is he that desireth life, and loveth many days that he may see good: keep thy tongue from evil and thy lips that they speak no guile: depart from evil and do good: seek peace and pursue it: for the eyes of the Lord are over the righteous, and his ears are open to their cry; but the face of the Lord is against them that do evil, to cut off the remembrance of them from the earth.

Let us not, my beloved, join with such as exclaim, " Where is the promise of his coming?" Let us rather consider the evidence, which the succession of day and night, and the dissolution and growth of seeds, afford of that resurrection, of which our Lord Jesus Christ is the first fruits: we shall not then think it strange that God should raise those up who trust in him and serve him. Having this hope, let our hearts be fixed on him who is faithful to his promises, and just in his judgments, who cannot lie. And as we cannot flee from God, who sees and hears all things in his embrace, let us stand in awe of him, laying aside every impure desire, and wicked work, that through his mercy we may be saved from future condemnation. Let us also love him who has made us the objects of his choice, and draw nigh to him with pure hands and a holy heart: and being his portion, let us carefully abstain from evil speaking, abominable lusts and impurity of every kind, and from that pride which is hateful to God; and let us practise universal holiness. Let us be clothed with concord, being chaste and humble, avoiding all detraction, and being justified by our works, not by our speeches: for shall a man full of talk be justified? God hates such as exalt themselves. Arrogance and presumption characterize those who are accur-

sed of him; but meekness, humility, and gentleness, those whom he blesses.

Let us then lay fast hold of his blessing; and that we may know how it is to be obtained, let us consider what has taken place from the beginning. Was not Abraham blessed, because through faith he wrought righteousness? Isaac also, in the confident persuasion of what was to happen, cheerfully yielded himself a sacrifice. These were greatly honoured, not for their own sakes, or on account of their works, or the righteousness which they had wrought, but through the will of God: and we, in like manner, being called by his will in Christ Jesus, are not justified by ourselves, neither by our wisdom, knowledge, nor piety, nor even by those works which we have performed in holiness of heart; but by that faith, whereby the Almighty has justified all men from the beginning.

But shall we, on this account, my brethren, be slothful to perform good works, and forsake the law of love? God forbid! Let us unweariedly fulfil his will, and with all our powers, work the work of righteousness. The faithful labourer receives the bread of his labour; but the indolent and remiss cannot meet the eye of their employer. We must, therefore, not be slothful in the performance of any good work. Let us be subject to his will, as the angels are, and being gathered together with one heart, as well as in one place, let us, with one accord, earnestly cry unto him, that we may be made partakers of his glorious promises.

Beloved, how wonderful are the gifts of God! The hope of immortal life! glory begun in righteousness! assured faith! and holy moderation! These are the effects of his bounty which we discern and feel even now; but the excellency and extent of those things which are prepared for them that wait for him in faith and patience, God only knoweth. In this way, therefore, we have found Jesus Christ our Saviour, the High Priest of our oblations, and helper of our weakness: by him, who is the brightness of the Divine Majesty, are our minds opened: by him are our darkened understandings enlightened: by him we enjoy the knowledge of immortality; while his enemies, even the wicked who oppose their own wills to the will of God, shall be made his footstool.

Let us also, in our warfare as christians, imitate the order and discipline of soldiers in an army, considering that all are not generals, or tribunes, or centurions, but to every one a station is appointed by the commander, and in that station he remaineth. The great cannot subsist without the little, nor the little without

the great. Let, therefore, the body of Christ be preserved and united in us; let every one be subject to his neighbour in charity, in that station wherein he is placed. Let not the strong contemn the weak; and let the weak pay respect to the strong. The rich ought to be bountiful to the poor; and the poor ought to bless God for having raised up for him a benefactor. The wise ought to prove his wisdom, not by words, but by good works. The humble ought to leave it to another to praise him; and the chaste ought not to be high-minded, knowing from whom he hath received the gift of continence. Let us, in short, consider who and what we are, and how he who formed us, prevented us with his benefits even before we were born. In obedience to his commands, every thing ought to be done in due order; our oblations ought to be made, and our religious offices performed, at stated and regular seasons, as well as at the places, and by the persons whom he, by his authority, hath appointed; that being thus done according to his will, they may be acceptable to him. Moreover, to the high priest, by the levitical law, are assigned his peculiar functions; and the priests and levites each fill their proper stations; but the layman is to confine himself to such things as are commanded to laymen. The appointed sacrifices, also, are only offered at Jerusalem; and they who transgress this order, shall die the death. But, my brethren, the greater is your knowledge, the greater also is your danger, if ye transgress.

Jesus Christ was sent by God to preach the gospel, the apostles by Christ, and both according to the will of God. When, therefore, they went forth and preached the word in provinces and cities, they ordained the first-fruits of their ministry, after having proved them by the spirit, to be bishops and deacons over such as should believe. Our apostles likewise, being informed beforehand by our Lord Jesus Christ, foresaw that strife would arise respecting the name and office of bishops, for which reason they made the appointments already mentioned, and afterwards laid down a rule for the succession, that when they themselves should fall asleep, other approved men might follow in their office and ministry. Wherefore we do not think that such as were appointed by them, or other chosen men, with the consent and approbation of the whole church, and who have exercised their ministry blamelessly, humble, gently, and disinterestedly, can be justly deprived of their office. It would be no small sin in us to do so. But happy are those presbyters who are already departed in peace and joy, and have no longer any fear of such a deposition as ye have inflicted upon some pious and blameless

ministers who are yet alive. Ye are, indeed, contentious brethren, and zealous about things which belong not to salvation. But search the scriptures, which are the true words of the holy spirit: nothing perverse or unjust is written there. There you will not find that righteous men were ever cast off or persecuted by holy men, but by the wicked and unjust. But be ye joined to the innocent and the righteous, for they are the elect of God. Why do wrath, contentions, schisms, and warfare, rage among you? Have we not one God and one Christ? Is not one spirit of grace poured out upon our hearts? And have we not one calling in Christ? Why then do we rend in pieces the members of his body? nay, why do we stir up sedition against our own body? forgetting, in our madness, that we are members one of another? Your schism hath subverted the faith of many; it hath caused that of many to totter; it hath given grief to all of us; and yet you allow it to continue.

Who among you has a generous and tender heart? who is endued with compassion and love? Let him say, if these contentions and these schisms be on my account, I will depart whithersoever you will, only let the flock of Christ continue in peace under its appointed ministers.

Let us pray, likewise, for those who have fallen into sin, that they may be renewed in meekness and lowliness of mind, that so they may submit, not to us, but to the will of God. Let us, also, revive the spirit of discipline which used to give no offence, for reproof is profitable to us, and it unites us to the will of God. And ye who have caused this sedition, repent and submit yourselves to your presbyters, bending the *knees* of your *hearts;* laying aside pride and arrogance; for it is better for you to be little, but approved in the fold of Christ; than to be high-minded, and to be cast out.

Now may the all-seeing God, the ruler of our spirits, and the Lord of all flesh, who hath chosen our Lord Jesus Christ, and us through him, to be his peculiar people, grant to every soul which calleth upon his glorious name, faith, fear, peace, patience, long-suffering, temperance, holiness, and wisdom, through our great Master and high priest, Jesus Christ, through whom be unto him all glory, majesty, power, and honour, both now and ever. Amen.

RELIGIOUS AND MORAL DISCUSSIONS.

The following communication has been received from a respectable clergyman living in the western part of this state.

OBSERVATIONS RELATIVE TO MODERN CATHOLICISM.

MR. EDITOR,

I HAVE taken up my pen under the discouraging influence of the idea, that my sentiments on this interesting subject are too unpopular, with a number of professing christians, to obtain a favourable reception. But convinced, that Truth disdains the trembling advocate, who degrades her cause, by a timorous, freezing, sceptical process, I shall express the sentiments of my head and heart, with that unreserved and honest freedom which becomes a man conscious of the integrity of the motives by which his conduct is governed.

When we pass in review the histories of the christian church, candour constrains us to assent to the lamentable truth, written in blood, that as soon as the members of any sect or denomination of christians obtained the ascendancy, so far as to be able to enlist the civil government on their side, they had their own denomination established, under the plausible idea of establishing the true religion, and all other christians were pronounced hereticks. Bigotry, unrelenting tyrant, thirsting for blood, and hostile to God and genuine christianity, ascended from the gloomy caverns of barbarous Ignorance, and assuming the garb of zeal for true religion, with a brow of brass and an heart of adamant, demanded that hecatombs of supposed or real hereticks should be immolated on her altars, for daring to see with their own eyes in matters of religion. Nor were her sanguinary commands disobeyed; for too many of the christians of those days, in direct opposition to the precepts, to the spirit, and to the temper of the christian religion, appear to have been stupid enough to believe, that their service was never so acceptable to the Prince of Peace, as when their offerings on his altar, were soaked in heretical blood mingled with the tears of the widow and the fatherless. And it is worthy of observation, that as different denominations predominated alternately, and the ruling party always claimed the exclusive privilege of being infallibly orthodox, it frequently happened, that those persons were persecuted as hereticks, who had formerly persecuted others under the same appellation. The truth is, that all parties agreed that the true religion ought to be established, and that those persons who did not conform to the esta-

blished system, were to be considered as hereticks, and punished as such by the civil magistrate. And as it was natural to expect, that every denomination would consider their religion to be the true one, and endeavour to have it established as such, then, whatever the tenets of the governing denomination were, whether true or false, persecution on a higher or a lower scale, followed as a thing of course; and frequently men were murdered for heretical opinions, in one country, whose religious tenets were established as orthodox in another. Under the influence of these principles, as might have been expected, from the operations of the depravity of human nature, error was more frequently established than truth, and thousands of the best of christians were butchered as hereticks. But Persecution, that arch demon, which stained the throne and the altar with human blood, debasing human nature and the christian name to the lowest point of degradation, unable to bear the genuine light of revelation and reason, and anticipating the complete overthrow of civil and religious tyranny, has fled to the infernal regions; while the few remaining enemies of religious toleration, lament her absence and sigh for her return. The great majority of christians are at length convinced, that the benevolent author of christianity, who prayed for his murderers on his cross, saying, "Father forgive them for they know not what they do," has not required human sacrifices to atone for heresy, nor instituted torture and murder, as ordinances for the conviction and conversion of hereticks. Therefore they now believe, that as God exercises no exclusive providence towards any one denomination of christians in his dominions, but extends his protection to all, civil government ought to profit by his example, and extend protection to all denominations within its bounds, who are obedient to the laws, leaving their errors in opinion to be corrected, by reason, argument and divine grace. This pleasing revolution in the human mind and conduct, so consistent with humanity and the spirit of the christian religion, has thrown Bigotry into convulsions; but, consistent with herself in the agonies of death, she continues to demand the blood of hereticks and protest against toleration.

Sweet to the taste and soothing to the heart of man, is the enjoyment of civil and religious liberty. Under their benign influence, the powers of the human mind are developed and acquire their proper tone: conscience finds her long lost rights restored, feels her native dignity, looks up to God as her only Lord and lawgiver, and beholds with indignant contempt, the men who ignobly wish to chain her to the footstool of any human tribunal.

Liberty is an inestimable blessing when we are governed in its enjoyment by proper principles; but such is the depravity of human nature, and such its tendency to extremes, that liberty will degenerate into licentiousness, if the passions are not kept in subjection to the government of a well-informed understanding. Therefore, whenever the friends of civil and religious liberty take the church or the state on board, cut the cables of revelation, reason and experience, commit the helm to a fervid imagination, and launch into the trackless ocean of eccentrick speculation, in search of an ideal state of happiness, which the imperfection of our nature forbids to be realized in this world, they will inevitably be wrecked on the rocks of disappointment, or ingulfed in the vortex of frenetic enthusiasm. But the well-meaning promoters of that modern catholicism, which charitably embraces men as good christians, who hate and oppose some of the most important doctrines of Christ, have determined to make the experiment. Impatient under the slow process of reason, argument, and divine grace, in bringing christians to uniformity, and inattentive to the insuperable obstacles which the existing state of human nature places in their way, they have passed the lines which divide truth from error, and piety from enthusiasm; and expect to be able to carry the church into those elysian fields created by their own romantick imaginations. This scheme they intend to accomplish, by an amalgamation of all parties into one common mass, which they hope to facilitate, by bringing Calvinists, Arminians, Antinomians, Pelagians, Arians, and Socinians, each party retaining their distinguishing tenets, to join together in communion in sealing ordinances, as often as it may be convenient. If a catholic church could be composed of such materials, it would not be without a scripture emblem, as it would be analogous to Noah's ark, the terms of admission being similar, and the members of the one as heterogeneous, as the inhabitants of the other. But we will venture to predict, that when the friends of the catholic scheme have done their utmost to bring it to perfection, they will find, that instead of advancing to the object of their destination, they have been steering their course for the regions of Utopia; and that while they imagined themselves to have been employed in erecting the temple of Concord, they were really engaged in endeavouring to build a modern Babel. We grant, that the practice of uniting in communion in sealing ordinances, by christians who hold different opinions on some subjects, while they maintain unity of faith relative to the fundamental doctrines of the christian religion, is consistent with scripture and reason;

and to this practice, under proper regulations, we have no objection. But to the scheme in question, we are decidedly opposed, and are avowedly hostile to the principles from which it derives its support and influence. The ground upon which our opposition is founded will be disclosed in the following propositions.

That union is essentially necessary to real communion, and will precede it, until the order of nature is changed, and effects precede their causes; but as this will never take place, communion without union, and harmony without concord, will remain unintelligible terms, incapable of conveying any idea to the rational mind, except that of profound nonsense.

That the only terms of communion in the christian church, of divine appointment, are repentance towards God, and faith towards our Lord Jesus Christ; that the faith required, includes a firm persuasion of the truth of the following doctrines, together with their governing influence on the heart and life.—That mankind by nature are in a state of condemnation and slavery, from which they are neither able nor willing to extricate themselves; that justification before God, is obtained by faith in the obedience and atonement of the divine Mediator, as the only ground of pardon and acceptance; that regeneration and sanctification are the works of the divine spirit on the human soul, by which it is brought to the active, cheerful, and pertinent exercise of all its powers in the service of God; that christians are under the strongest obligations to render obedience to the moral law as a rule of life, and to abound in good works, as the proper fruits and evidences of saving faith; and that it is the duty of all men, to use the means which God has appointed for the obtaining of salvation, with diligence, urgency, and perseverance. That the repentance required, includes unfeigned sorrow of heart for sin, an apprehension of the mercy of God in Christ, and reformation of heart and life. Now, as these doctrines are plainly taught in the scriptures, we believe that those persons, and those only, who give credible evidence, that they are the subjects of the faith and repentance required, the leading features of which we have described, are entitled to christian communion in sealing ordinances. But, the distinguishing sentiments of Calvinists, Arminians, and Antinomians, relative to the above-mentioned doctrines of the gospel, are so diametrically opposite, that they cannot give satisfactory evidence to each other, that they are the subjects of the faith and repentance, which Christ has appointed to be the terms of communion in his church; therefore they cannot join together in communion in sealing ordinances, on any scriptural or rational ground. "Can two walk together except they be agreed?"

That errors fatal to the souls of men have always existed in the christian church, but in whatever shape they may have appeared, they may all be traced to the ignorance, the pride, and the sloth of depraved human nature, of which Arminianism and Antinomianism are the genuine offsping, whose pernicious influence is not confined to any one denomination, the one being the Charybdis, and the other the Sylla, between which all must pass, who enter the haven of eternal rest. Therefore we ought not to join in communion in sealing ordinances, with known Arminians, or Antinomians, of any denomination. And it may be proper to observe, that Pelagians and Arians, are also Arminians of a higher or lower grade; but as to the Socinians, the lines between them and infidelity are so hard to be traced, that it is not necessary to consider them as christians of any description.

That infants, idiots, and the invincibly ignorant, may be the subjects of divine grace, though we are strangers to the mode of its operation, but that with respect to all other persons, a competent knowledge of the scriptural doctrines of depravity and grace, and a firm persuasion of their truth, are among those things which are essential to genuine christianity. Therefore, the opinion, that ignorance and error are such innocent and harmless things, that a man's head may be filled with them, and his heart filled with grace at the same time; or in other words, that the understanding of a christian may be under the government of Satan, and his affections under the government of Christ, and consequently, that we ought to join in communion with christians of this fantastical description, is an unscriptural, irrational, and pernicious sentiment, calculated to injure the souls of men, and expose religion to contempt.

That the doctrines, experience, and practice of true religion, are so connected in the nature of things, and by divine appointment, that under the operation of divine grace, genuine religious experience and practice, owe their existence and growth, to the influence of the doctrines of the gospel on the human heart. But the catholic scheme in question, is calculated to strike at the root of this connexion, and to weaken our attachment to the doctrines of the gospel, by placing some of the most important of them on the back ground, as objects of so little importance, that men may reject and abhor them, and yet be good experimental christians; therefore, whatever the pretensions of this scheme may be, it must be considered as hostile in its tendency to the existence of genuine christianity.

That truth and error are derived from very different sources, and are so hostile in their nature to each other, that it would be

as impossible to amalgamate them, as to bring fire and water into friendly contact. And as they have been engaged almost six thousand years, in a war which can only be terminated by the destruction of one of the parties, the friends of truth ought to rally round her standard, with firmness and precision. But if they expect to check the progress of error, disarm it of its rage, and render it harmless, by treating it in that gentle, charitable, effeminate mode, which is the order of the day, they will find in the issue, that their prudence and sagacity were not superior to those of the barber who at the battle of Wexford thrust his hat and wig into a loaded cannon, and then cried to his comrades, Come on boys, I have stopped her mouth. The gunner applied his match, and the barber and his comrades found, that the hat and wig were unable to prevent the usual consequences.* The truth is, that error is so well fortified with brass, that they might as reasonably expect to injure the fortress of Gibraltar, by a Lilliputian bombardment, as to make any serious impression on error, by a train of popgun artillery.

That such is the profundity and extent of truth, and such the imperfection of human nature, that the best christians on earth, see but in part, and know but in part; therefore they ought to exercise mutual charity and forbearance, relative to those things about which real christians may entertain different sentiments while in this imperfect state. And we belive, that it is our duty to treat professing christians of all denominations, with that friendship to which their moral conduct may entitle them, always respecting the rights of conscience, and never permitting difference in opinion to violate the laws of politeness and personal benevolence. But we also believe, that an avowed and temperate, firm and decided opposition to those errors, which affect the vitals of true religion, is more consistent with the spirit of genuine christianity, and indicates more friendship to the souls of men, than that fashionable benevolence and lawless charity, which propose to banish controversy and bring about universal peace, by marking the lines which divide truth from error in such a manner, that the difference between them may appear to be an object of so little importance, that men may be as good christians on the one side as the other.

If the sentiments expressed in the above propositions are scriptural and reasonable, then we may conclude, that our principles and practice relative to communion in sealing ordinances,

† See the account of the insurrection in Ireland, A D. 1798, by Stephens.

ought to be governed by the lines, which God has plainly drawn in his word, between truth and error, and between his friends and his enemies; and that we ought not to cast the mantle of mistaken charity over soul-ruining errors, nor sacrifice the doctrines of the gospel on the altar of unscriptural and chimerical catholicism.

These observations are respectfully submitted to the consideration of the friends of modern catholicism, as an apology for those persons, who cannot join with them in giving the right hand of fellowship to men, as experimental christians, who hate, oppose, and vilify some of the most important doctrines of christianity. But we hope they will do us the justice to believe, that our conduct is dictated by a conscientious regard to what we believe to be our duty, and not by bigotry, moroseness, or pride. We lament the causes which divide and disgrace the christian church, and are willing to do every thing in our power to promote christian union and communion, on christian principles. And we possess the most sincere friendship for those christians of all denominations, who are attached to the doctrines of the gospel, and governed by their influence, and we are cheerfully willing to take them by the hand as our brethren in Christ. Nor is there one of the human family on earth for whom we do not pray, and whose welfare we would not promote were it in our power. But we will not conceal, that the doctrines relative to salvation, by sovereign, free, unmerited, and divine grace, are dearer to our hearts than life and all its temporal enjoyments. Under their sweet experimental influence, we have found a hiding place from the wind and a covert from the tempest, and have often enjoyed their soothing consolation in the hour of distress; and we hope that our souls will cling to them, with ardour and pleasure, when our hearts shall be convulsed in the agonies of death; therefore we cannot, and will not, consider hostility to them as an object of indifference, nor join in communion in sealing ordinances, with their avowed enemies. Communion between persons, whose sentiments, relative to the vitals of real religion, are so opposite, would indeed be an hypocritical contemptible farce, calculated to degrade the christian character. 1 Timothy vi. 3. 5. If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; from such withdraw thyself. 2 Timothy i. 13. Hold fast the form of sound words which thou hast heard of me, in faith and love which is in Christ Jesus.

A Scriptural Catholic Christian.

THOUGHTS ON PROVIDENCE.

Now therefore, O Lord our God save us from his hand, that all the kingdoms of the earth may know, that thou are the Lord, even thou only. Isaiah, xxxvii. 20.

It is always pleasing to the pious mind to meditate on Divine Providence. Dark and comfortless must be the prospects of those, who can look on all things around them as under no certain guidance; or who can imagine to themselves a fatherless and unbefriended world, without the care and protection of its Creator.

None would wish to entertain these ideas, but those whose minds tell them, if there be a Providence, there must be a God, and if there be a God, he must be the lawgiver and judge of rational beings; and if he will call mankind to an account, then they, who have disobeyed his laws, must be miserable; they endeavour therefore to persuade themselves, and say in their hearts, *There is no God.*

It is, however, pretty evident, that how many so ever, labouring under a sense of guilt, and unwilling to break off their sins by repentance, would wish to believe that there is no God, few can ever bring themselves to this settled persuasion. God has a witness for himself, a witness not only of his *being*, but also of his *justice*, in the mind of every man; especially of those who live under the light of the gospel. Conscience is a busy monitor; its power is great. And after men have contended long for victory over this power, have debated long, and even perhaps written books to prove that there is no God, no essential difference between good and evil, and no judgment to come, conscience can, in some unexpected moment, when death appears near at hand, or some great calamity happens, quickly overturn all these sophistical reasonings, and plunge the sinner into unutterable distress!

Wise men in every age, who have allowed themselves to follow the light of reason, have concluded, that the world was the wonderful work of a divine intelligent power, and that all things were under a divine government; however difficult they have found it, to form adequate conceptions of that power, or to reconcile many things that happen in the world to the ideas they had formed of wisdom, justice, and goodness. Every reflecting mind, however, will consider, that many difficulties arise merely from our ignorance or imperfect views of things, which vanish when we have received proper instruction, and attained to more enlarged views. Many things appear obscure and very difficult to some

men that have become easy and clear to others. Where the whole is grand, beautiful, and useful, and affording the most striking evidence not only of power, but also of design and benevolence, we ought to think, that the parts have also their beauty, use, and proper place; and would appear so, if our views were sufficiently comprehensive. As the voice of nature intimates a Divine Providence, so the voice of revelation proclaims it in the fullest manner.

There is indeed no doctrine more largely dwelt upon, in the sacred writings. Not only the *devotional* parts of scripture, but also the *prophetical* parts, abound with a great variety of expressions on this subject. And when we look into the *historical* parts, still we find our attention called to the ways of Providence; and are admonished, that God ruleth over the nations, and has their fortunes as well as those of individuals entirely in his hand. Indeed this is one principal thing in which the sacred history differs from other histories: in those that are merely the work of man, the causes of events and revolutions, for the most part, can only be conjectured; *second* causes are more especially attempted to be traced, and the Great *First* cause too little thought of or lightly mentioned. But the sacred history, being written by men, under the special guidance of the spirit of God, assigns without hesitation the true causes of events, and shows us the hand of God, in conducting the affairs of men.

The history, from which the words prefixed are taken, deserves to be carefully considered. The Assyrian empire was one of those mighty monarchies which flourished in ancient times. Nineveh was for a long time its capital. Of this empire we have but very imperfect accounts: those which we have are chiefly to be found in the Jewish scriptures; and are introduced, in order to make us better acquainted with the dealings of God with that people, than we could otherwise have been.

The reason of this particular portion of history being introduced into the book of the prophecies of Isaiah, is very evident: several predictions which God gave by this prophet, and the remarkable fulfilment of the same, could not otherwise have been understood.

We are informed that the kingdom of Assyria was at this time very powerful, and had extended her conquests far and wide. In consequence of this, as is often the case, the hearts of the king and his nobles were filled with pride, and confiding in their immense armies and vast resources, forgat Him who is Most High. Perhaps they considered all the gods whom men worship-

ed as on the same footing, that is, as deserving little regard or fear: or, if they seriously believed, as many among the heathen appear to have done, that there are powers above, they probably considered every particular kingdom as under the government of some local tutelar deity. And as they had conquered a number of powerful kingdoms, notwithstanding the supposed protection of the gods in whom they confided, so they might imagine that the God of Israel was only as other gods, and unable to protect his people against such forces as they could bring into the field. Or, if they had some knowledge of the true God, whom the Jews worshipped, and yet placed him on the same footing with the false gods of other nations, this would show their impiety, pride, and madness, in the clearest light. And indeed, it is probable enough, that they had some knowledge of the true God, and what kind of a being the Jews acknowleged him to be. For in the speech delivered by the messenger whom the king of Assyria sent to Hezekiah, (in the 36th ch. 7th v.) they are represented as trusting in the Lord, or Jehovah their God.

Rabshakeh was he who was commissioned to deliver that speech, so full of impiety and defiance against the God of Israel. He also appears to have had the command of the army which was sent to conquer this nation, as they had many others. And indeed the victories which they had already gained served to swell their pride, and make them think that Jerusalem, the chief city, could not hold out long against them; for we are told that they had come up against all the defenced, or fortified, cities of Judah, and had taken them; and they now lay, encamped, even a great army, within a small distance of Jerusalem.

The impious and insolent speech was delivered in the Jews' language, in order that the people might hear it, and be dismayed. And part of the language was, " Let not Hezekiah make you to trust in the Lord, saying," &c. as in verse, 15. 16.

When king Hezekiah heard it, he was greatly troubled, and sought direction of the Lord, by making application to his prophet, Isaiah. The prophet encourages him, by assuring him that God would vindicate his own honour, and take vengeance on those who had blasphemed him; that he would send a blast upon the king of Assyria, and he should hear a rumour, and return to his own land; and the Lord would cause him to fall by the sword in his own land.

We are told, in the 14th verse that Hezekiah received the letter from the hand of the messengers, containing the same exprssions delivered in the speech, and read it; that he went unto the house

of the Lord and spread it before the Lord: and then delivered that excellent prayer which is here recorded, and of which the words first quoted are the concluding part. The prophet declared in the name of the Lord, that the king of Assyria should not come into the city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it. "By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord. For I will defend this city to save it, for mine own sake," &c.

What befel the king soon after and his vast army, we find narrated in the three last verses of the chapter.

The words on which we meditate considered in their connexion, lead us to dwell a little on the Providence of God over the nations of mankind. The doctrine of providence is very fully taught in the sacred writings. It is very common in the book of psalms to style *Jehovah* governor among the nations. He ruleth in the raging of the seas, and the tumults of the people. Say among the heathen, the Lord reigneth, he shall judge the people righteously. The Lord sitteth upon the floods, yea, the Lord sitteth king forever. The Lord giveth strength unto his people, the Lord will bless his people with peace. Come, and behold the works of the Lord what desolations he hath made in the earth. He maketh wars to cease unto the ends of the earth. Be still, and know that I am God. I will be exalted among the heathen, I will be exalted in the earth. The Lord of hosts is with us, the God of Jacob is our refuge. Make a joyful noise unto the Lord all ye lands; sing forth the honour of his name; make his praise glorious. Say unto God, how terrible art thou in thy works! All the earth shall worship thee, and shall sing unto thee; they shall sing unto thy name. Come and see the works of God: he is terrible in his doing toward the children of men. He ruleth by his power forever. His eyes behold the nations. Let not the rebellious exalt themselves. O let the nations be glad, and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth.

There are many other texts of a similar import; and all serve to teach us, that the states and nations of the earth are under the Divine Providence and government, according to what Hezekiah says, in this prayer. When they prosper, enjoy the blessings of peace and plenty, have healthful seasons, and any other advantages; they are taught to ascribe all to the goodness of God. And when national calamities and distresses of any kind are experienced, they are taught to consider their ways, wherein they have provoked him to displeasure, to repent of their sins, and depre-

cate his wrath; for, shall there be evil in the city, says the prophet, (shall there be disease, pestilence, or the sword,) and the Lord hath not done it?

If he is "terrible in his doing toward the children of men," it is because they have been disobedient to his commands, neglected his worship and praise, and refused to see and own his providential care over them. If he "will judge the people righteously," it is because he has given them laws, and laid them under the greatest obligations to gratitude and obedience. If all lands are commanded to make a joyful noise to Jehovah, it is because nothing can be more reasonable and just, than that those who enjoy the good things with which this world abounds, the various and precious productions of the several regions of the globe, the various sources of national wealth and prosperity, and especially those who enjoy, as we do, the inestimable blessings of peace, and of civil and religious liberty, should praise the Lord for his goodness, and for his wonderful works to the children of men.

It would be a profitable exercise, to consider all the dealings of God with the nations of mankind, from age to age. When we consider how nations have flourished and been happy, while they have practised righteousness, and avoided those vices which are the reproach and ruin of any people; and how, on the contrary, they have declined and fallen, and in many instances become totally extinct, when they had become depraved, impious, cruel, and unjust; it would be strange, if we did not view in all these things the overruling had of God. So that nothing perhaps is better adapted to confirm us in the belief of a providence, than a careful perusal of the pages of history; especially the sacred writings. How much is it the duty of a nation, in a public capacity, as a people enjoying common rights, and common mercies, to acknowledge the goodness of God, and to praise him for the same.

When the Divine Being, the governor among the nations, has a controversy with a people, he can easily deprive them of their choicest blesings, and involve them in complicated calamities. He can command wasting diseases to sweep over extensive provinces, can make the heavens to become as brass and the earth as iron; can secretly dry up all the sources of a nation's wealth; can give them up to weak or wicked councils, to internal divisions, or external foes. On the contrary, he can heal their divisions, give them good and upright rulers, inspire them with prudent counsels; send down the benign influences of the heavens, and replenish the earth with his riches; he can "multiply the nation

and increase its joy"; he can cause knowledge to abound, science to diffuse its meridian beams, and every useful art to flourish; and especially make the pure and heavenly truths of the gospel to be proclaimed unto, and to be gladly received and improved, by a wise and understanding people; so that their righteousness shall go forth as brightness, and their salvation as a lamp that burneth. All these things can He do, who is the governor of the nations, and who declares that he will judge the people righteously. How profitable must it be, to meditate much on the ways of God to men! Let us remember that the scripture represents it as cause of the greatest joy, that the Lord reigneth. "Alleluia, for the Lord God omnipotent reigneth." Let, the earth be glad, and the multitude of isles rejoice. It can, however, be cause of joy to the righteous only that this is the case. For the eyes of the Lord are upon the righteous, and his ears are open to their cries; but the face of the Lord is set against the wicked, to destroy them. Various and oftentimes very trying are the scenes, through which the people of God are called to pass in this world: and the most trying will be the concluding scene, when their eyes close on all things beneath the sun. How unspeakably important, then, will it be, for us to have good ground to hope, that we are supported and protected by a divine hand, and that all things shall work for good! what joy must it give, to think that the Lord is our shepherd, and that we shall not want any good thing. And that he will guide us through the vale of death, to an infinitely better world than this! Let us view all those things that any way conduce to national prosperity, as coming from the hand of God, and be thankful for them; and let us also view all calamities as tokens of the displeasure of God against the sins of men, and as solemn calls to repentance.

Let us remember that how flourishing soever our national affairs may be at any time, if we be ungrateful and rebellious, the righteous governor and judge of the world can soon change the face of things, and cause days of darkness to come upon us; can visit not only our sea-ports and flourishing cities with wasting diseases, but even make the most healthy situations scenes of deep distress. Let us acknowledge the over-ruling Providence of God from day to day; and while we pray for the prosperity of the nations, let us especially pray for the prosperity of Zion, that her righteousness may "go forth as brightness, and her salvation as a lamp that burneth."

REGENERATION.

THAT the Infidel, or the Socinian, on their principles, should even make a jest of the doctrine of Regeneration, as implying a radical and entire change of the heart, is not at all to be wondered at. But I have often thought it somewhat remarkable, that any christian, who holds the doctrine as, in this view, scriptural, should not likewise admit the necessity of a supernatural divine agency in the production of the change. The description, so expressly and so frequently given in holy scripture, of the depravity of human nature, and of the total impotence of its powers to effectuate any thing spiritually good, together with the many strong terms, in which it designates the change itself, the necessity of it, and the means by which it is effected, one would think, were sufficient to preclude all hesitation on the subject.

Under this view, I would request the reader to consider with due attention and impartiality the following passages: viz. Rom. vii. 18. "In me, that is, in my flesh," meaning his nature as carnal and unrenewed, "dwelleth no good thing;" nothing of the nature or description of that in which real moral excellence and its acceptableness in the sight of God consisteth. Rom. viii. 7. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Psal. liii. 2. "God looked down from heaven upon the children of men to see if there were any that did understand, that did seek God. Every one of them is gone back; they are altogether become filthy; there is none that doeth good, no not one." Gen. vi. 5. "And God saw that every imagination of the thoughts of his heart was only evil continually." Jer. xvii. 19. "The heart is deceitful above all things, and desperately wicked." Again, read Jer. xiii. 23. "Can the Ethiopean change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." 2 Cor. iii. 18. "But we all," that is, believers, "with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the spirit of the Lord." Ch. 4. v. 6. "For God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." John iii. 3. "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God. That which is born of the flesh, is flesh; and that, which is born of the spirit, is spirit. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth; so is

every one that is born of the spirit." Eph. ii. 8. For by grace ye are saved through faith; and that, not of yourselves; it is the gift of God." Eph. ii. 10. "For we are his workmanship, created in Christ Jesus unto good words." Gal. vi. 15. "For in Christ Jesus, neither circumcision availeth any thing, nor uncircumcision, but a new creature." "Therefore," 2 Cor. v. 17. "if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." With many other passages to the same purpose.

I am not here concerned to account for this woeful defection of our nature, which originally must have come pure and perfect from the hand of its Creator, and fully competent to whatever our well-being, as so constituted, required. Nor am I concerned to make such explanations of these and the like passages, as shall point out their consistency with the many observable appearances of moral capacity and virtue, which are exhibited by men while as yet in their unregenerate state. Let it suffice, for the present, that, those passages bear, not only explicit, but in my opinion, decided testimony to the following truths: namely, That the unrenewed heart of man is radically bad; that its natural tendency or disposition is to evil; and that, as such, and so disposed, he is morally incapable of thinking, resolving, and acting in such manner, as the nature and perfections of God, as his relations to God, and as the holy and spiritual laws of God require; that, in order to this, a great moral change, or renovation of the heart, must take place; and that the change, if effected at all, must be affected by the agency of a superior power; or, according to the gospel, by the powerful operation of the Holy Spirit.

Such being the case, my discussion might terminate here, were I not sensible, that there are, both professors and preachers of christianity, who, though they expressly assent to these truths, yet do not admit a most important, and as I conceive, inseparable article of their import: that is, that both the change itself, and the efficiency of the productive power, are above nature: I mean, above the reach and standard of its powers and their proper operation in this our lapsed state; and that the change is such, as cannot be effected, either exclusively by the agency of our own powers, or by the agency of the same powers, even aided, or actuated, according to their nature, by a power superior. "Who," saith Job, xiv. 4. "can bring a clean thing out of an unclean? not one." "Do men" saith our Saviour, "gather grapes of thorns, or figs of thistles? even so, every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit; a good tree can-

not bring forth evil fruit; neither can a corrupt tree bring forth good fruit." Every effect must correspond with its productive cause. Every cause, producing effect, and operating according to its nature, must produce that, and only that, which is congruous to its nature, how highly soever the effect be wrought, and with what co-operation soever, it has acted: and no cause can produce an effect, in point, either of extent or of quality, above the rate of the power it possesses either naturally or in the circumstance in which it acts.

I cannot, accordingly, accede to the ideas of those who say, that, though the intervention of a divine power be necessary to the production of the change, which in scripture is called a divine nature and the new creature, yet, in this production, we are not to suppose, that the spirit of God operates otherwise than by graciously aiding or prompting the faculties of our minds in their contemplations of the truths of the gospel, or in their efforts, by the ordinary means appointed, to attain to the spirit and habits there recommended. Observe, by the faculties of our minds is here meant, their faculties as they are in their unrenewed state. They are the same, or such as in the passages already recited are called "unclean things," "thorns," "thistles," "and a corrupt tree." Now, can these unclean things, by any effort of their own, and operating, as they must, according to their nature, can they produce a clean heart? can these thorns produce grapes? these thistles figs? or this corrupt tree good fruit. This would be an appearance even more than supernatural, and much more extraordinary, than that for which we plead. It would be, not above only, but contrary to nature.

Suppose then, such energy and direction to be by a superior power imparted to them, as that they shall effectuate a change wrought up and completed to the utmost extent of their possible exertion; I ask, to what that change would amount? can it, on any principle of reason or philosophy, be supposed to be of any other nature, than of that by which it was effected? can enmity, the nature of the carnal mind, exerting the most accommodating powers which it may possibly put forth, and those directed, and promoted, agreeably to their proper, that is, their natural tendency or drift, by any supposable superior aid whatsoever, can it, I say, convert itself, or be converted into love? can the "unclean thing," by any operation, consisting with its natural uncleanness, make itself, or be made clean? or can that, in which "dwelleth no good thing," work itself, or, by any intervention in aid of the best things dwelling in it, be wrought up

into an habitual frame or principle of goodness? That the ultimate tendency and drift of the influences of the spirit of grace on the unregenerate heart, is the repentance, faith, and conversion of the sinner, is by no means to be doubted; as the aim of the husbandman in the preparatory tillage of his ground is, that he may obtain a profitable crop. But, in neither case are the operations suggested, in a strict and proper sense, effective to the purposes respectively mentioned. As the grain, in the one case, is not engendered or formed by any action of the husbandman, but depends on a plastic agency of a different kind, and by a superior power; so the change, of which we speak, requires an influence or operation of a different kind from any which has been supposed, in order to its actual accomplishment. It is well known, moreover, that those influences of the spirit of grace referred to, do not always terminate in the requisite change; which is an evident proof of their not being of that kind from which the requisite change results. How many, who had been favoured with them, have, after all their good purposes, and apparent reformations, returned, "as the dog to his vomit, and the sow that was washed to her wallowing in the mire!" The good spirit of God, in his sovereign proceedings, (no doubt, ungratefully and often opposed) hath not seen meet, in this case, by any other more directly pointed and decisive operation, to affect the refractory heart.

The proceedings of the spirit of grace in this affair are founded in great and remarkable wisdom. The attention of the thoughtless sinner is, in the first place, arrested. He is led to serious reflection on the nature and consequences of the life he has led. His conscience is alarmed; and presents to him the just and awful awards of the final tribunal. He sees, and, in a manner, he feels the necessity of deliverance from "the wrath to come." For this grace he is prompted, of course, with a degree of earnestness to pray; and withal to attempt the amendment of his life, so far at least, as that, according to his apprehension, he may not farther incur the displeasure of heaven, or preclude his successful pursuit of the grace he needs. From the numerous defects, however, of his best attentions and endeavours in the way of duty and from the growing experience he has thereby acquired of the strength and prevalence of his sinful habits, he is gradually brought to see yet more of the depth of his depravity, the greatness of his guilt, and the extent of his spiritual poverty and weakness; and, in effect, he is yet more convinced, that his only sure ground of hope is the provision made in the gospel for "the chief of sinners;" and that, otherwise, his case is desperate. When this

impressive conviction has obtained, his mind is, on the whole, in a condition more consonant to, or suitable for, the reception of those more special influences and informations which directly tend to and immediately terminate in the change in regeneration implied. But the *impressive conviction* referred to, with the efforts of reformation, either preceding or attending it, are not of the nature of real religion. They are only preliminary, and, as I think, I may justly say, preparatory in the wisdom of God to the vouchsafement of that grace by which the heart is renewed, and the principles of saving faith and repentance are produced; and, indeed, as I do verily believe, and that on grounds, as I conceive, unquestionable, is the utmost point to which the powers of the unrenewed mind, aided by the concurrent intervention of the Holy Spirit, can be consistently supposed to reach. Still, withal, there must remain a radical defect. There still are wanting the productive seeds, as I may say, of genuine piety in the heart. There still are wanting, in particular, those perceptions of the peculiar beauty and excellence of the divine perfections, and of divine things, in general, which are necessary to render them objects to us of holy and supreme affection, and to produce in us a real taste for them, a proper relish of them, and a commanding desire of the participation and enjoyment of them, together with such intercourse with, and accomodation to them, as true religion, or as the love of God and universal holiness, implies. The perceptions, of which I speak, are the same with that *spiritual discernment*, suggested by the apostle in the second chapter of 2 Cor. "The carnal mind receiveth not the things of the Spirit of God; neither can he know them, because they are *spiritually* discerned." The divine act of capacitating, qualifying, or disposing the mind for the admission of these perceptions, together with the efficacious communication of them through the medium of the word of truth and grace, is, as I apprehend, the first step, if so I may speak, or the radical operation of the Spirit in the work of regeneration. On these depend, from these result, that holy taste, that relish, that well-pleasedness or delight in, and enjoyment of spiritual objects, and that desire of, and propension towards them, which I have mentioned, and which essentially belong to the "new creature," or "the new man," so called in the fourth of Eph. "which after God is created in righteousness and true holinesss."

Now all this supposes an effect produced, *specifically different* from any whose production may be attributed to the agency of the powers of the carnal and unrenewed mind. These powers,

however aided and prompted, can, by their proper operation, as has been observed, produce no effect other than after their kind. In the effect of their production there must be wanting all that which essentially distinguishes the new and divine from the old and earthly nature, the spiritual from the carnal, a principle of piety from the reverse, or from the counterfeit, or mere semblance of it. In the one, "all old things," at least in their principle, remain; in the other, they "are done away, and all things have become new."

According to these representations, which I believe to be just and scriptural, I think, I may correctly and philosophically say: that, in regeneration, *a new simple perception* obtains in the human mind; or, in other words, new apprehensions, or notions of divine things, altogether foreign and specifically different from any heretofore possessed, take place.* Not that any faculty, such as we call natural, in contradistinction from the moral, is, in this instance, created, or in any wise imparted to the human mind. The soul of man, in its original constitution, is endowed with every natural faculty needful to the purpose. But, these faculties, by our fatal defection, have become most wretchedly vitiated and disordered. Through the prevalent influence

* It is well known by the learned, that, the perceptions or ideas, of the class here referred to, whether communicated by sensation or reflection, or otherwise, (if otherwise communicable) are the origin, and compose the ground-work, or materials of all our knowledge. They are the impressions made on our minds, independently of our own choice, on occasion of objects presented, through whatever sense or medium conveyed. And they are called *simple*, as being, though distinctly discernible, yet, in their nature undefinable, and wholly incommunicable to those who are devoid of the senses or other powers, by which, according to the established order of things, they are conveyed: or to those whose powers of perception have been disqualified by accident, disease, or any disorder, whether natural or moral. When these powers are possessed in sound condition, they receive the true impression or notion of the properties of the objects presented; when unsound, they either receive them not at all, or they receive false impressions. And where the mind is furnished with true simple ideas, it has the power to repeat, compare, and combine them even to an almost infinite variety. If, accordingly, it has the power of perception, or spiritual discernment in its healthful and competent state, it will admit the true notion of spiritual things, and it will be affected by them according to their nature, or their true and specific qualities. Moreover, carrying this notion along with it in its contemplations through all the variety of the works of God, and of the forms of his revealed perfection, it will be wrought into the various sentiments, and delightfully animated to the practice of universal holiness.

of sinful principle and habit, they have become incapable of such moral preceptions, as accord with the distinct and specifical nature of divine and spiritual things. And, so long as this moral vitiosity and disorder remains in its power, it is in vain to expect, that any such notions of God, or of whatever appertains to his nature or works, should so obtain and exist in our minds, as to produce in us the affections and determinations which correspond with their peculiar characters, or with the nature of that religion which he requireth of us. These impediments once, in proper measure, removed; this disorder rectified; this disease corrected, or overpowered by a superior counter-operation, divine objects, in their genuine forms presented, will have their free and proper impression. Their truth, their importance, their peculiar beauty, excellence, and glory will be sensibly perceived and felt; the heart will delightfully embrace them; and the man, with all his soul, and strength, and mind, will devote himself to the love and service of God forever.

SUCCESS NOT THE SUBJECT OF REWARD.

Mr. Editor,

The public were advertised in the prospectus to the Assembly's Magazine, that nothing would be admitted into it that should be found decidedly hostile to the doctrines contained in the public standards of the presbyterian church; and I think we have since been informed, that it would not be open to much controversy. All this appears to me perfectly right. But I presume, notwithstanding, that you will admit without reluctance a portion of temperate debate, on such subjects of theology and morals, as are not explicitly settled by our received creeds. I therefore send you the following discussion, on a point on which you have, indeed, already admitted controversy: I mean the point which a writer in the magazine for July controverts with Dr. Nott, and which the doctor had thus stated: "In the estimation of heaven our services are appreciated, not by the good we accomplish, but the sincerity, the strength, and constancy of our exertions."

Believing, as I assuredly do, that Dr. Nott's opinion is correctly true, and accurately expressed, and of course that your correspondent is entirely erroneous, I will offer my sentiments with as much precision, candour, and brevity, as I can. 1st. By stating the point in debate. 2. By trying it on the principles of natural reason and equity, sanctioned by the general scope of revelation. 3. By consulting the direct testimony of scripture

on the subject. 4. By answering some particular arguments and objections of my opponent.

1. Let us endeavour clearly to state the point, or subject in debate, which, in every controversy, is of the first importance. It is not, as I understand it—whether a man who performs good actions with bad motives, is entitled to any reward? Neither side supposes this. In the sight of the heart-searching God nothing is done rightly, the motive to which is not right; and therefore, no reward, either great or small, will be conferred on him whose actions are good, if so they be called, while his motives or intentions are vile. Again: It is not held by either side, that pure motives, accompanied with zeal and diligence in duty, will in any case fail of a suitable reward. My opponent seems desirous to inculcate the idea that the faithful service of of God will, in all cases, be rewarded graciously, adequately, and fully; and I advert to the fact to show that I understand and recollect that he has made this statement. But the point in controversy is distinctly this: That, other things being equal, something more will be awarded to him who is successful than to him who is not. So that take two persons whose purity of views and whose vigorous and persevering exertions to promote the gospel, are supposed to be exactly the same, but the one successful, and the other not; then, he who is successful will have a higher reward than he who is not. This is what my opponent affirms, and what I deny. I deny that in the case supposed the reward will be unequal, but maintain, that it must be perfectly the same; and consequently that it will not depend more or less upon success, but entirely on other considerations and causes, and will be meted out according to "the sincerity, the strength, and the constancy of our exertions."

2. The principles of natural reason and equity, confirmed by the general scope of revelation, are, in my apprehension, decisively in favour of the opinion which I advocate. That mortals cannot command success, is a maxim confirmed explicitly by scripture. "I returned," says Solomon, "and saw under the sun that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all." "I have planted," says Paul, "Apollos watered, but God gave the increase. So then neither is he that planteth any thing, neither he that watereth but God that giveth the increase." If then the best dispositions and most judicious, able and persevering efforts, will not ensure success, and yet re-

ward is in any measure made to depend upon it, in that very measure, it will depend on something with which our personal qualities, character, and exertions have nothing to do. Now, I think that reward thus conferred is, to the apprehension of our natural reason and sense of equity, bestowed capriciously, wantonly, arbitrarily, and unjustly. Or rather, indeed, what is so conferred cannot properly be called reward at all. It is something bestowed for nothing. The success was nothing that was properly produced by him to whom it fell to be successful. Before success crowned his labours, and when it crowned them, he was, by the supposition, in possession of no one internal, inherent, or personal excellence, to which his brother could not make as fair and full a claim as himself. And yet for the event of success, with which the personal agency of the one had no more to do than that of the other; which depended on a power exterior, and equally and perfectly beyond them both, the one is to receive a reward, and the other not. He who was not successful, might as properly have been so as he who was; and he who was, had no more to do with it, than he who was not; yet the one receives as a reward what is denied to the other. If our natural reason and sense of equity do not pronounce this procedure to be unjust, I can scarcely conceive a case, in which they would give such a sentence.

It is readily admitted, that among men it is usually success rather than desert, which receives a reward. But it is believed, that this always proceeds from ignorance or injustice, or from both united. To show that such is the fact, let us suppose the following case. A father has two sons, to whom he assigns a service to be done for himself, with the expectation on their part of a just remuneration for what they shall do. The service is performed, and the father admits, that the one son has been just as capable, faithful, and persevering, as the other; but the one has been more successful than the other; I put it to my opponent whether the father, in these circumstances, ought to remunerate the successful child more than his brother: whether, if he did, the child who received the less reward would not think, and every equitable person think with him, that a hard, unjust, and cruel award had been made. On the contrary, suppose the father to say to the unsuccessful son, "You have not been as much favoured in the event of your exertions as your brother; but this was no fault of your's; you did in all respects as well as he, and therefore I reward you equally with him." Would not all impartial persons, would not the successful child himself, if

he possessed a proper temper, approve and commend this as an equitable decision?

In reply to all this, however, it is probable that my opponent will be ready to remark, that the apostle Paul declares, that he "obtained mercy of the Lord to be faithful," and that the scope of scripture manifestly shows, that fidelity in the gospel ministry is as much the gift of God as success itself; and that if he reward his own gift of fidelity, he may also reward his own gift of success: this is certainly specious; and yet, if I mistake not, it is no more than specious; it is not solid and conclusive. To demonstrate this, let it be carefully observed, that in whatever way fidelity is obtained, it is, when obtained, a personal possession, a personal quality, a personal excellence, and as such precisely it is viewed and treated, when it becomes the subject of reward. But success is never a personal possession, a personal quality, a personal excellence, and therefore differs essentially from the other; and cannot be the subject of reward. Fidelity, howsoever obtained, is a christian grace. But success is no christian grace. It always remains simply a gift or act of God. In a word, fidelity is man's, success is God's. This distinction is most pointedly and clearly kept up by the apostle Paul in the passage already quoted: "I have planted, Appollos watered, but God gave the increase." Here planting and watering are recognised as the acts of man, the increase or success is stated, and in the way of contradistinction, to be simply the act or gift of God. And the same idea is repeated and fortified in what follows: "So then, neither is he that planteth any thing, neither he that watereth, but God that giveth the increase." That is, in the matter of success man has no immediate agency, no personal propriety, he is, and always remains, absolutely nothing. God is here to be considered as acting by himself; he and he only has to do with success. To say, therefore, that success will be rewarded, is to say, that man will receive a reward from God for one of his own acts. No one can more sincerely believe than I do that the entire reward of every believer will be of grace. It will be in virtue of his union with the Saviour as the meritorious cause; a union produced by the sovereign grace of God conferred upon him; and every grace that shall be rewarded is entirely the divine gift. Still, however, it is a gift that has had an effect in making the believer possess a personal character and excellence, and in making him active in his Saviour's cause. This, I apprehend, is to decide *the measure* of his reward. Such is the determination of God, and such the dictate of equity. For to apportion reward in any measure or de-

gree, without regard to personal character and excellence, is, as far as I can see, an act that must always appear to us arbitrary, capricious, and unjust; and since success is, in no measure or degree, a man's personal character or excellence, it can, in no measure or degree, be the subject of reward.

BUNYAN'S COMMENDATION OF WOMEN.

GAIUS, also proceeded and said:

"I will now speak on the behalf of *Women* to take away their reproach. For as death and the curse came into the world by a *woman* so did also life and health. 'God sent forth his son made of a *woman*.' Yea, to shew how much those that came after did abhor the act of the mother, this sex in the old Testament coveted children, if haply, this or that *woman* might be the mother of the Saviour of the world. I will say again, that when the Saviour was come *women* rejoiced in him before either man or angel. I READ NOT, EVER MAN DID GIVE UNTO CHRIST SO MUCH AS ONE GROAT; but the *women* 'followed him and ministered unto him of their substance.' It was a *woman* that washed his feet with her tears and a *women* that anointed his body to the burial. They were *women* that wept when he was going to the cross, and *woman* that followed him from the cross, and sat by the sepulchre when he was buried. They were *women* that were first with him at his resurrection morn, and *women* that brought tidings first to his disciples that he was risen from the dead; *women* therefore are highly favoured and are sharers with us in the grace of life."

ANECDOTE OF THE REV. JOHN ELIOT.

THE ardent zeal, and heroic fortitude, so commendable in a missionary, are finely illustrated in the character of the Rev. John Eliot, the apostle of the American Indians. In his attempts to christianize the Indians, soon after the first settlement of New-England, he met with great opposition from the sachems, who feared that the christian religion would deprive them of that tyranny they exercised over their people. Mr. Eliot, in the wilderness, remote from the society or aid of the white people, was often treated in a very rough and threatening manner by the sachems. But he boldly told them, "I am about the work of the great God; and my God is with me; so that I fear neither you, nor all the sachems in the country? I'll go on, and do you touch me if you dare!" Upon this, says the historian, the stoutest of them have shrunk before him.

RELIGIOUS INTELLIGENCE.

Report of the Directors to the twelfth general Meeting of the London Missionary Society.

THE directors of the missionary society welcome, with unabated pleasure, the return of that period, which renews their intercourse with their christian brethren from various parts of the kingdom: they rejoice in the conviction that to such as feel, with suitable gratitude, their immense obligations to their adorable Redeemer, no occasions can be so exhilarating as those which connect the honour of his name, and the enlargement of his kingdom, with the highest interests of the human race. May his presence and blessing eminently distinguish this anniversary, that the springs of zeal and of love may be abundantly replenished, and every heart be consecrated anew to him!

In pursuance of their duty to the society, the directors will lay before them a summary account of the occurrences which have taken place since they were last convened together; and they trust that it will excite the spirit both of supplication and of thanksgiving to that gracious Being, on whose influence and blessing all our hopes of success are founded, and who has condescended to favour our undertaking with so many proofs of his approbation.

OTAHEITE.

As the first measures of the society were directed to the islands of the South sea, they have usually placed the missionary station at Otaheite as the first article of their report. They have occasion to regret that the intercourse with this island, through the medium of New South Wales, is much less frequent than heretofore, when the state of that colony required supplies of provisions from the southern islands; so that our brethren, when they last wrote, had not received the various letters which had been addressed to them since the year 1801, as they were detained at Port Jackson for want of the means of conveyance; the only letter from them which has reached us, is dated the 12th of December, 1804; the substance of which is as follows.

The population of the island continues to decrease every year, through the still prevailing causes frequently noticed in former letters. Civilization is making but a slow progress. The chiefs are dissolute; the common people indolent; and both insensible of the value of improvement. The gospel has not yet met with a favourable reception among them; nor do the missionaries perceive that there is any very pleasing prospect that it soon will. Otoo, since the death of Pomarre, has maintained his authority without opposition, and his treatment of our brethren has been affable and kind; but they conceive his favour to be precarious, and liable to be soon turned away from them. They suggest the desirableness of being reinforced by two or three times their present number, recommending the far greater part to be mechanics rather than missionaries; of the latter they conceive, that on account of the small population of the islands, a large body is not necessary. They speak with concern and apprehension of the great increase of fire arms, and the avidity of the natives to procure them, even on very high terms. Otoo, who had been seven months at Eimeo, had, by gifts or force, got into his possession the greater part of the musquets which were in the hands of the common people. It is rumoured that he intends to do the same at Otaheite; but it is also said, that those who have them are determined not to part with them but with loss of life.

By the Harrington, which touched there about June, 1804, they received a supply of necessary articles, amounting to 113*l.* 3*s.* 1*d.* which came very conveniently, as those which from time to time had been supplied by the directors, still remained at New South Wales, for want of an opportunity of forwarding them. From the measures which the directors have taken, they have reason to expect that these articles, as well as their letters, would reach them ere long.

They have lately been favoured with a letter from the Rev. Mr. Marsden, for whose numerous and important services to this mission, they are under the greatest obligations. The intelligence it contains is of a more encouraging nature than they have received from the missionaries themselves, and is in substance as follows: The foundation for the introduction of the gospel amongst the natives of the South sea islands will eventually be laid in New South Wales. The natives embrace every opportunity of visiting this country, "I have used," says Mr. M. "my interest to have them treated well. They seem very anxious to learn our trades. I have stated their situation to the governor, who has been kind enough to interest himself about them.

think much has already been done, if the difficulty of the undertaking be considered. When I have conversed with the natives of Otaheite who are now in this colony, I have been much gratified at the knowledge they have acquired. It appears to me that the missionaries, from their letters, are not sensible what impression they have already made on the minds of the natives. I have already said much has been done, and I think so."

Mr. Marsden suggests a plan for increasing the intercourse between New South Wales and Otaheite, by means of a small vessel, of about seventy tons, which he thinks would soon be navigated principally by Otaheitans, at a small expense; and which would tend to accelerate their civilization, and so prepare them for a more attentive reception of the gospel. He purposes to give this subject a more particular consideration, and write the directors futher thereon.

These worthy missionaries are much entitled to our sympathy, and our prayers. Excluded, for years together, from all communication or intercourse with friends and greatly wearied by disheartening circumstances, they yet persevere with unabated zeal in their important work; and it appears from various testimonies, that they exhibit that excellency of principle and conduct which do honour to the christian missionary. May their faithful labours be soon rewarded with success! When their reply to the letter written to them in June, 1805, shall be received, the directors will, in all probability, be enabled to form a better judgment respecting this missionary station, than they can at present: it is also probable, that some of the brethren may be inclined to return to England, as the period for this event, (as it respects those who went out by the Royal Admiral) approaches. This would enable the directors to enter on a discussion of several important matters suggested by the brethren; and to regulate the future concerns of this mission, by a more comprehensive and accurate view of circumstances than can at present be taken. In the mean time, they bear these much-tried brethren most affectionately on their hearts, and will continue to administer to their convenience and comfort as opportunities may occur.

NORTH AMERICA.

Although the labours of the brethren, the Rev. Mr. Hillyard at Newfoundland, and the Rev. Mr. Pidgeon at New-Carlisle and Restigouche, in New-Brunswick, may not be considered as essential or prominent parts of the system of missionary exertions; yet the directors have annually noticed these stations, and the preaching of the gospel which is there continued, under the patronage of this Society.

The latest accounts from Mr. Hillyard are very satisfactory to the directors, as they evince his diligence and activity in the good work in which he is engaged. Mr. H's. principal station was at Twilingate; but the Rev. Mr. Morris having left the church over which he presided at St. John's, Mr. H. at the particular request of its members has removed thither; and probably has resided there during the last winter, at which season of the year, his labours are necessarily stationary. In the summer, however, Mr. H. itinerates to various places, at a distance from his residence, such as Green Pond, an island in Bonavista Bay, Fogo, Trinity, &c. As these places are not favoured with the stated ministry of the gospel, Mr. H's. services are very acceptable, and, it is hoped, are productive of much good. On these accounts, and the directors judging very highly of his christian character, and ministerial labours they have agreed to extend their engagement with him from three to four years: which additional term they are persuaded will be faithfully improved.

The directors have received two letters from Mr. Pidgeon, since the last annual meeting. They give information that he generally resides and preaches at New-Carlisle during the winter, and at Restigouche in the summer: that at both these places his ministry is acceptable; and that he occasionally extends his services to various villages in the vicinity of those places. As his exertions are necessarily circumscribed in the winter, he employs his leisure in the acquisition of the French and Indian languages, in order that he may be able to preach to the French catholics and Indians; the former being very numerous, and many of the latter also residing in the vicinity of those stations. The directors are happy to receive this intelligence, as it tends to assimilate his views, and to direct his future exertions to objects which are directly suited to the patronage of this society. And as Mr. P. has requested, and will certainly need an assistant, when he shall have entered on his labours among the French catholics and the Indians, the directors think it will be expedient to look out for a suitable person, to take a part of the ministerial duties at Carlisle, and at Restigouche.

The connexion which subsisted between the religious society at Quebec, and the missionary society, has terminated by the return of Mr. Bentom to this country. But the directors have the pleasure to state, that at their recommendation, and on application from the friends at Quebec, the Rev. Mr. Dick has been sent out by some religious societies in Scotland, to succeed Mr. Bentom in that city.

AFRICA.

In the last report of the directors, it was mentioned that, in consequence of political circumstances, it became necessary that the missionary stations in South Africa should be placed under the care of the Netherland society; the directors whereof had kindly agreed to become the medium through which the correspondence with them was to be conducted. During the last year, the information received has not been so extensive as could be wished; and although, in some respects, it is of a very acceptable nature, yet it is mingled with circumstances which occasion regret. These have arisen from the opposition made by the Boors to the instruction of the Hottentots, prompted by their malignant hatred to the cause of Christ; but covered and enforced by pretences of necessary prudence and caution in respect to institutions connected with and supported by English societies. The respectable governor Janssens, although convinced of the utility of missionary exertions, and that they were entirely separated from all national views, yet found it expedient to subject our stations both at Zak River, and Bethelsdorp, to some inconvenient restrictions; and afterwards to summon our brethren Dr. Vanderkemp, and Mr. James Read to Cape Town, to vindicate themselves against some charges brought against them by the Landrost a kind of sheriff, and the Boors, the bitter enemies of their missionary work.

Some steps which Dr. Vanderkemp had thought himself bound to take in behalf of the Hottentots, most cruelly oppressed by the Boors, had inflamed their resentment, and produced this measure; and after our brethren had convinced the governor of the innocence of their conduct, the Boors threatened, that if he should permit them to return, they were determined to take away their lives; at the same time representing them as friends to the English, and enemies to the Dutch government. Although the governor perceived the falshood of these charges, yet he expresseed the wish that both Dr. Vanderkemp and Mr. Read, whom he highly praised, would suspend their return to Bethelsdorp, until more favourable circumstances should render it advisable.

Their journals for 1804, contains several pleasing instances of the success of their ministry among these poor heathen, one of which is the following: "A man named Hannes Trompetten was, even so lately as the present year, captain of a horde of plundering Hottentots. One of his sisters, belonging to the same gang, came last year to our institution. In the present year her example has been followed by another sister, and also his aged father. At last, Hannes himself resolved to give up his flagitious employment, and endeavoured with four of his brethren to join us. In this attempt his brethren were killed, and he alone escaped. In both of his sisters the almighty power of God is glorified: the first was baptized in March, the other in April. In that month the Lord displayed his power in the conversion of our people in a singular manner, and we saw therein, eleven, being all women, added to the assembly of those who shall be saved. The whole number baptized in that year appears to be five brethren, seventeen sisters, and fourteen children; in all thirty six." One they had been obliged to exclude from their communion for immoral conduct, and to dismiss from the institution the associate of her guilt.

Notwithstanding the opposition made to the labours of these faithful men, the power of God continued to attend their ministry to the period when they were obliged to leave this settlement, which was in the month of May last. Mr. Read writes on the subject as follows: "Our spiritual work continued till our departure in a prosperous state; and there were added to the church daily such as we trust will be saved. The number of baptized consisted of forty-six grown persons, besides a great many others, of whose conversion we have little doubt. One of the baptized named Kruisman, seems likely to be useful in the Lord's work. He lived with a farmer near us, who treated him with cruelty, on account of the wish he expressed to come to our institution to hear the word of God. He had for several years been concerned about his soul, and could get no one to tell him who, or what God is. He conceived, however, that what he saw and heard daily, such as murder, drunkenness, adultery, and swearing, could not be pleasing to him. His treatment became so intolera-

ble, that he was compelled to complain to the magistrate, who released him from his oppressor, and allowed him to come to our institution. It was striking to see him while hearing the word of God, with his ears, eyes, and mouth open. He however was soon convinced, that the evils which he had seen in others, were his own and he began to be almost in despair that such a monster could be saved. The Lord Jesus however manifested himself to his soul, and filled it with joy and peace in believing. No sooner was this the case, than he returned to his fellow-servants, to tell them what the Lord had done for his soul. This was attended with a blessing to one of them, and he, as a spiritual father, goes daily to visit this child of grace, and encourage him to go on in the good way. He is indeed very zealous, and we should not be surprised if the Lord should do great things by him among his countrymen. These instances of divine mercy are our glory and our joy."

To another friend he writes. "The Lord has favoured me greatly, in giving me to see his work flourish among the poor heathen; many have I seen called out of darkness into light, and many of these favoured with strong assurance of their interest in Christ, their new Lord, so that they often express their longing desire to see him, and be with him. Others have great gifts to recommend them to their fellow sinners, and the Lord crowns their work with an astonishing blessing, to the surprise of all around."

Through the kind providence of God, this missionary station, though for the present deprived of the superintendance of Dr. Vanderkemp and Mr. Read, is not left destitute of the means of grace. These are supplied by the brother Albrecht, (sent over by the society from Holland, in company with brother Kicherer and the Hottentots,) of whom Mr. Read speaks highly, and by the missionary Tromp, who was formerly at Waggonmaker's Valley, but has been obliged to leave it by the ordinance of the Dutch government, which forbids missionaries in general from giving instruction to christians or heathens within the limits of the parishes in the colony, and enjoins them to remove to a distance of three days journey from every established church. These are joined by Mr. Smith, most probably a pious and zealous colonist, of whom however no particular account has reached us, and also by Mrs. Smith, a widow of Rodesand, whose hospitality to our brethren, and zeal for the cause of Christ have long been very conspicuous, and she appears now to have devoted herself, in a more explicit and entire manner to his service among the heathen. The brother and sister Bekker of Stellenbosch, must have fallen within the operation of the ordinance just mentioned, but no certain information has yet been received concerning them. The directors do not see any reason to regret this part of the regulation, which necessarily fixes the labours of the missionary more directly among the heathen, their proper object, than in places occupied principally by nominal christians.

The station of brother Anderson and Kramer, on the Orange river, among the Corannas, had been considered as beyond the limits of the colony, but they were ordered to appear at Cape Town, and were there with Dr Vanderkemp and Read. No letters have been received from them; it appears however, from brother Read and Dr. Vanderkemp's letter, that their labours among the Corannas are blessed in an extraordinary degree.

The directors have received the interesting journal of the voyage of Mr. Kicherer, the Hottentots, and the rest of the missionaries from Holland to the Cape; where they arrived in the month of January, 1805; for the occurrences of which they refer to the 13th number of the missionary transactions. Since their arrival, they have received no letters from them, but are informed through the medium of Dr. Vanderkemp, and of the society at Rotterdam, that Mr. Kicherer, Mr. and Mrs. Vos, and the Hottentots, were returned to their station at Zak river, and that there were very favourable prospects of much good being done to the contiguous heathens. Bother Sydenfaden, and the two brethren Albrecht, who accompanied Kicherer and the Hottentots from Holland, had taken their departure for the country of Namacquas, in order to introduce the word of life among those distant and untutored tribes.

As the Cape of Good Hope is now, through the providence of God, in the possession of the English government, there is the strongest ground to expect that a more direct and powerful sanction will be given to the peaceful and zealous endeavours of our brethern to spread the savour of our dear Redeemer's name among the heathen nations. The brethern Vanderkemp and Read were turning their attention to the important island of Madagascar, or to the kingdom of Mozambique. One of the natives of the

latter of these places, who was converted to God by the ministry of Mr. Vos, has been redeemed by this society, and placed under a course of instruction to qualify him to accompany such a mission. The directors having furnished a competent supply for the colony itself, have with great satisfaction encouraged the attempt to be made at one or both of those places; but they are doubtful whether Dr. Vanderkemp will feel it to be his duty to engage in this service, as they have suggested to his consideration another sphere of action of still greater importance, of which some notice will be taken in a subsequent part of this report. The directors have embraced the first opportunity of placing their missions in Africa, under such new regulations as are adapted to the more favourable circumstances which now exist there; and they trust they will hereafter receive more regular and frequent accounts from their different stations, where the power of God has so frequently been manifested in the conversion of the heathen.

ASIA.

It was intimated in the last annual report of the directors, that several missionaries had embarked with a view to establish different stations on the peninsula of India, and in the island of Ceylon; and the directors have now the satisfaction to mention, that, under the divine protection, most of them have reached the places of their destination, and have entered on their work, they trust under the gracious auspices of their great Master. The incidents which occurred during their voyage, and after their arrival are too numerous to be detailed at present; but they will be found in the publications of the tranactions of the society, and will afford much satisfaction to those who may peruse them. The brethren Ringletaube, Cran, and Desgranges, and Messrs. Vos and Ehrhardt proceeded to Tranquebar in the same vessel. Not very long after their arrival, the brethern Taylor and Loveless reached Madras; and it has since been ascertained, that Mr. and Mrs. Palm have joined Mr. Vos, and his associates at Ceylon. Of these three missions, we now proceed to speak, beginning with that of Messrs. Ringletaube, Cran and Desgranges.

These brethern arrived at Tranquebar early in December, 1804, and were received by several christians friends there with great cordiality. Their anxieties were relieved by the information given them of the encouraging prospects in India, and like St. Paul after his communications with certain christian brethren, when on his journey to Rome, they also "thanked God, and took courage."

In the instructions given to them by the directors, they were recommended to form one missionary station only, and to act together. They were not however so entirely limited to this point, as to be deprived of the privilege of judging, and determining otherwise, if it should appear to them necessary, in order to promote more extensively the interests of the great cause committed to their hands. After much deliberation and prayer, the brethren Cran and Desgranges were inclined for various reasons to remove to Madras, with which their colleague acquiesced, and about the 5th of March, these friends separated, after having sealed their mutual love in that ordinance which is alike the pledge of union to the adorable Head of the church, and to each other in him.

On their arrival at Madras, they were welcomed in the most affectionate manner, by different gentlemen; some in the sacred profession, and others who fill respectable stations in civil society. From these they derived considerable information, as well as countenance and assistance in their work; and as it appeared to them, in the first instance, probable, that they would pitch their missionary tents in some part of the interior, where the Tamulean language was spoken, they applied themselves with unwearied assiduity to its acquisition, and made therein considerable progress. On further investigation however, they were induced to fix upon a station, in the Northern Circars, altogether unoccupied by preceeding missionaries; and the directors are of opinion that the reasons which they state, justify them in adopting this measure. A second time, therefore, they were called to the painful task of separating from friends, who had manifested towards them every sentiment of kindness and affection which binds the heart in the cords of gratitude and love.

On the 13th of July, Mr. Cran thus expresses himself, in a letter to a friend in the direction of this society. "With the Bible in our hands full of promises; with the permission of the honourable the governor in council; and with a number of introductory letters from gentlemen of the first respectibility in Madras, my dear brother Desgranges and I are just going

to embark for Visigapatnam." In a few days they arrived at that place; and here the pillar of cloud and of fire, which had so long, and so graciously directed their wanderings, appears likely for some time to rest.

Visigapatnam is situated on the coast, in one of the Northern Circars; and the sea breezes render the air refreshing and salubrious. It contains above twenty thousand inhabitants, and in its vicinity are many large villages, inhabited by thousands of the heathen who are sunk in the grossest idolatry. To the right and to the left they have the oportunity of engaging in their missionary services for hundreds of miles. The Telinga language, which is spoken there, extends throughout the whole of the Circars; and prevails also at Hydrabad, Golconda, and Bangalore. This station presents an opening also to the Cattack, and Mahratta countries, where the language is not greatly dissimilar; and so extensively is it understood that a thousand missionaries might employ all their time and talents within its sphere.

The last intelligence received from these brethern, is dated October 16th, at which time they had resided there about three months; and they write as follows: "God has in all things exceeded our expectations. The gentlemen of the settlement, and especially one high in official station, continue to sanction us. Unknown to us, the latter wrote to the governor in council, requesting that we might be allowed some acknowledgment for performing divine service in the fort: in consequence of which we now receive ten pagodas per month."

The directors cannot fail to consider so high a sanction to their residence, and to the exercise of their ministry in that place, as of the greatest importance; and that it demands their gratitude to Him, who has the hearts of all men in his hands, and turns them as the rivers of water whithersoever he will.

The brethren, whilst learning the Telinga language, which it appears is not of very difficult acquisition, have the opportunity of preaching the gospel in their native tongue, not only to their own countrymen, but also to the decendants of Europeans. They have established meetings three evenings in the week, for the instruction of the latter, who are engaged in military service, and also of their children; and they express their hope that some good effect has already been produced by these means.

On account of the very high rents of houses at this place, compared with the expense of building them, they have requested our permission to erect one, convenient not only for their residence, but for the reception of others who may hereafter join them, and to contain also a school-room. Their estimate of the purchase of the ground amounts to 140*l.*, but they do not mention what the building itself will cost. The directors, however, have placed 200*l.* at their disposal for this object. The missionaries have already opened a school for the instruction of native children; and it appears that their three first pupils are the sons of a Brahmin. The directors are compelled, by the reason before assigned, to omit a number of other occurrences, which will however excite no small degree of interest in those who read the publications which record our missionary transactions, and which they take the liberty to recommend to a more extensive perusal. They cannot, however, entirely leave this subject, without expressing the satisfaction which they have received from the inspection of their journals, which are drawn up with great care and accuracy, and breathe a spirit of deep piety, and devotedness to God, as well as of holy jealousy and watchfulness over their own hearts. Their time appears to have been fully occupied either in sacred exercises, or other suitable engagements; and we have only now to beseech the Author of these influences, that he would confirm and increase them, and, by means of their ministry, diffuse them all around.

The approbation which we have expressed of the journals and proceedings of the brethren Cran and Desgranges, are due also to the brother Ringeltaube, their companion in the mission, to the period of their separation at Tranquebar. What further relates to him, exclusively, we now proceed briefly to narrate.

In his letters and journal are contained intelligence, both of general importance, as it relates to natural history, and the geographical delineation of the boundaries of the different languages, or dialects and also of particular interest in a religious view, from the statement which he gives of the exertions that have already been made by missionaries from the Roman and Lutheran churches. He speaks with becoming gratitude, of the protection which the government in India affords to the endeavours of sincere missionaries; and the assistance which, in some cases, they have actually afforded. He expresses the persuasion, that a still

more decided patronage of them, would have the most beneficial influence on its interests. Tracing the operations of providence, in this respect, he observes, they are slow but sure. "The tooth of time seems to gnaw incessantly here as well as elsewhere; and God will finally lay rocks into the dust. The missionary aspect of the country is so much changed, since the English came into these parts, that, the Lord helping his servants, we need not despair of final success. I am one of the greatest cowards that ever went forth shod with the preparation of the gospel, but the Lord in mercy comforts my wretched Pariar heart more and more, as I approach the field of action. He has indeed appeared for us; whom shall we fear? and if we fall in the heat of the battle, before success decides in favour of our beloved leader, we shall only be sorry that we cannot die ten times for him."

This brother after much inquiry, deliberation and prayer, conceives that the intimation of Divine Providence leads him to settle in the south of Travancore, perhaps at Anjengo, to which place he intends to proceed before the rainy season sets in.

Committing him into the care of his heavenly conductor, the directors now take up the communications of the Rev. Dr. Taylor and Mr. Loveless, who were sent out by the society to lay the foundation of a missionary establishment at Surat. They went out in the American ship Allegany, in company with Mr. Smith the owner, and his lady; to whose kind attention to them during the voyage, they bear a cheerful testimony. They arrived at the Cape of Good Hope on the 20th April, and remained there twelve days; during which time they were refreshed with many interviews with other missionary brethren, among whom were Mr. Kicherer, and the Hottentot brother and sisters, John, Martha, and Mary; the former imparted to them much important information concerning the best mode of conducting missions, and of instructing the ignorant heathen. Dr. Taylor speaks of him as a most valuable missionary, possessing every thing that is useful in that character, eminent piety, gentle dispositions, fervent zeal, extensive knowledge, and deep humility: breaking away from these beloved friends, with the pensive impression that they were not likely to see each other again till they shall meet in the house not made with hands, they set sail for India, and reached Madras on the 24th of June. Here they were agreeably surprised with meeting their brethren Cran and Desgranges, who introduced them to that circle of friends to whose generous patronage they had been so highly indebted, and who received them also with equal cordiality. In frequent conferences which they held together to consider in what way they could best promote the object in view, it appeared to them of great importance that an attempt should be made at Madras to preach the gospel to the English, and the half cast people, many of whom appeared anxious to hear the word of life; the result was, that Mr. Loveless should with this view remain there, while Dr. Taylor should proceed to Bengal previous to their going to their station at Surat. In this journey he would visit the missionary settlement of our Baptist brethren at Serampore from whom he would derive much valuable information, the fruit of their long experience. The directors cannot mention these friends without acknowledging their great obligations to them for the many proofs of kindness and christian love, which in the most cheerful manner they have manifested towards the brethren sent out by this society; and their satisfaction also in perceiving that the utmost affection reciprocally prevails between them, as becomes the subjects of one Divine Sovereign, and the members of one spiritual family, undiminished by distinctions of inferior moment.

The importance of Madras, as a missionary station, so forcibly impresses the mind of these brethren, that they most earnestly intreat a person properly qualified may be sent out to reside there, and intimate, that should such a one come to Madras, there is reason to believe he would be well received, and liberally supported. Mr. Loveless expresses his sense of his own unfitness for this situation, and that nothing less than the most urgent considerations could have induced him to comply with the importunity of friends to remain there till Dr. Taylor's return. The directors feel the importance of this station on various grounds, and will rejoice to have an early opportunity of supplying it suitably, that the brother Loveless may be at liberty to join Dr. Taylor, agreeably to his wish, and original destination. They will terminate the account of the proceedings of these brethren by the following extract from their letter:

"Thus, honoured fathers and brethren, while you acknowledge the goodness of God in opening such prospects, you no doubt will use every exertion to send

missionaries into this extensive field. The voice of an approving Providence calls upon you in particular, not to let the favourable moment be lost. It is also the call of thousands and of millions of poor heathens, to stretch out the hand of mercy for their deliverance. Were the christians in Great Britain to behold the gross superstition, and complicated misery of the heathen in this country, they would be roused to such strenuous exertions as were never made before."

[*To be continued.*]

OBITUARY.

MISS HANNAH MOULDER, Daughter of Mr. William Moulder of this city, died on Lord's day the 17th ulto. aged eleven years and one month.

Favoured with a firm constitution, she was almost a stranger to disease until the month of June last, when she was seized with a complaint, which ended in a remitting fever and death.

For that amiableness of temper which secures the affection of classmates, and accompanies an uniform obedience to parents, she was remarkable: but this was not the fairest trait in her character. On her bed of affliction, there is reason to hope, some good thing was "found in her heart towards the Lord God of Israel." Her patience under extreme pain and sickness was exemplary, and would have adorned the dying hours of an aged saint. On being asked by a minister who attended her, if she loved the Lord Jesus, she answered she did, and gave to her parents and friends a satisfactory proof of it by devoting almost all her waking moments, by night and by day, to fervent supplication. Her continual cry was, "O my father, my heavenly father, have mercy upon me!"

She seemed fully apprised that her end was near. She asked, how far distant from the city a beloved uncle, then on a journey, might be. On being informed that the distance was great, "Ah then," said she, "he can't get here in time." A little before her death she begged her dear mother to take her in her arms and for the last time embrace her. The affecting request was complied with. Soon after she fell asleep, it is believed, in the arms of that sympathising Saviour who says "Suffer little children to come unto me and forbid them not, for of such is the kingdom of God." Her remains were interred the following day amidst a croud of weeping friends and fellow pupils. On the succeeding Lord's day a sermon was delivered on the occasion by the Rev. Dr. Staughton, from Gen. xxxvii. 30. "THE CHILD IS NOT; AND I, WHITHER SHALL I GO?" After sermon the following lines were sung; *composed for the occasion.*

The child is not, sad Reuben cry'd,
And view'd the pit below;
Envy has blasted Israel's pride,
And whither shall I go?

The child is not, the parents sigh,
With deep disorder'd woe;
Snapp'd is the stem of earthly joy,
Ah! whither shall we go?

Go? To the throne of grace repair,
Submissive bear the rod;
Pour out the swelling griefs in pray'r,
And know that God is God.

Afflicted, go not to the grave,
With Mary, there to weep;
Content, that He, who came to save,
Protects your darling's sleep.

Go view the lodge of guilty mirth,
What millions croud the door!
The child's not there—escap'd from earth
'Tis past temptation's pow'r.

Go visit Sorrow's darken'd halls,
Where legions groan and die;
Nor weep, when death throws down the walls,
And bids the mourner fly.

Go daily trace the holy leaves;
There the fair record stands!
That *Christ of victory Death bereaves,*
And of the Grave her bands.

Go soar on Contemplation's wing,
Where Eden ever blooms;
With seraphs hail the conqu'ring king
And smile on transient tombs.